



*Karam Philosophy
&
Aim of Human Life*

Giani Sant Singh Ji 'Maskeen'

Editors :

Harjit Singh • Jaswant Singh



Karam Philosophy



Aim of Human Life

Karmee Karmee Hoe Vichaar |
Sachaa Aap Sachaa Darbar |

By
'Panth Ratan'
Giani Sant Singh ji 'Maskeen'

Editors
Harjit Singh
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GURJYOTI ENTERPRISES

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Karam Philosophy & Aim of Human Life
by
Giani Sant Singh ji 'Maskeen'

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Dedication

**This book is being dedicated to Brahm Gyani
S.Bahadur Singh ji Resident of Ludhiana
with great affection and respect**

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Preface

The responsibility of action performed by man is imposed upon him only, since he is an intelligent living creature. Animal has got no prudence, whatever it does, Nature cause it to do. Whatever man does, he does according to his wisdom. As he is the master of the show, he has to reap the fruits of his actions also. Action is a seed and weal and woe are the fruits. By seeing the fruits of sufferings, it has to be said that wrong seeds had been sown. Wrong seeds would bring forward suffering only. This topic as well as the 'Aim of Human Life have been explained in this book according to Gurbani, so that man may sow proper seeds and obtain fruits of comforts. The service to write the book in a proper manner and corrections of the vowel symbols etc., has been done by S. Harjit Singh ji. May Satguru ji keep the capability of this bestowal in his pouch so that his head and heart and pen may remain engaged in this service.

Servant

12-02-2004

Giani Sant Singh 'Maskeen'
Sis Gran, Alwar, (Rajasthan)

Editor's note

Dear Readers!

The present book on "Karam Philosophy & Aim of Human Life" is based on the discourses given in Canada by respected 'Maskeen ji' in the year 2003 and he himself dictated the preface of the said book on 12-02-2004 in Gurudwara "Akali ji Di Dharamsala" at Kanpur (U.P.). The book is based on the lines of Pouri 34, i.e., 'Karamee karamee hoe vichar' of 'Jap Bani' enunciated by Guru Nanak Dev ji and is called Japji Sahib. The views in this book on Karam i.e., actions has been given in 10 parts and the 'Aim of Human Life' i.e., 'Eaek Vasat Boojhehi Taa Hovehi Paak' in 7 parts.

God has bestowed intelligence to man. Whatever action he does by using it, weal and woe are the fruits and every person reaps the fruits. If man may understand this thought "ਏਕ ਵਸਤੁ ਬੂਝਹਿ / Eaek Vasat Boojhehi" he can become sanctified. The whole thought revolves around this only.

According to the motivation bestowed by Guru Sahib ji before starting to do the English Translation of this book, (Hukam Nama) "Edict" of Sri Guru Granth Sahib ji was taken and that was "Ramkali Ki Var, Balwand and Satta Ddoom Aakhee" which consists of eight stanzas. Since the Edict is very lengthy and there is no line of "Pause" in the Var, the first and the last Stanzas have been given along with their meaning in order to understand the gist of the Shabad.

ਰਾਮਕਲੀ ਕੀ ਵਾਰ ਰਾਇ ਬਲਵੰਡਿ ਤਬਾ ਸਤੈ ਭੂਮਿ ਆਖੀ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਨਾਉ ਕਰਤਾ ਕਾਦਰੁ ਕਰੇ ਕਿਉ ਬੋਲੁ ਹੋਵੈ ਜੋਖੀਵੈ ॥
ਦੇ ਗੁਨਾ ਸਤਿ ਭੈਣ ਭਰਾਵ ਹੈ ਪਾਰੰਗਤਿ ਦਾਨੁ ਪੜੀਵੈ ॥
ਨਾਨਕਿ ਰਾਜੁ ਚਲਾਇਆ ਸਚੁ ਕੋਟੁ ਸਤਾਣੀ ਨੀਵੈ ॥
ਲਹਣੇ ਧਰਿਓਨੁ ਛਤੁ ਸਿਰਿ ਕਰਿ ਸਿਫਤੀ ਅੰਮ੍ਰਿਤੁ ਪੀਵੈ ॥
ਮਤਿ ਗੁਰ ਆਤਮ ਦੇਵ ਦੀ ਖੜਗਿ ਜੋਰਿ ਪਰਾਕ੍ਰਿਓ ਜੀਅੈ ॥
ਗੁਰਿ ਚੇਲੇ ਰਹਰਾਸਿ ਕੀਈ ਨਾਨਕਿ ਸਲਾਮਤਿ ਬੀਵੈ ॥

ਸਹਿ ਟਿਕਾ ਦਿਤੋਸੁ ਜੀਵੈ ॥੧॥

(ਅੰਗ ੯੬੬)

Raamakalee kee vaar
Raae Balavandd tathaa Satai Ddoom aakhee

ik oankar satgur prasad |

naao kartaa kaadar karae
kio bol hovai jokheevadai |
dae gunaa sat bhain bharaav hai
paarangat daan parreevadai |
naanak raaj chalaaeiaa sach kott sataanee neev dai |
lehanae dharioun Chhat sir kar sifatee anmrit peevadai |
mat gur aatam daev dee kharrag jor paraakue jeea dai |
gur chaelae reharaas keeee naanak salaamat theevadai |
seh ttikaa ditos jeevadai |1|

Vaar Of Raamkalee,
Uttered By Satta And Balwand The Drummer:

One Universal Creator God. By The Grace Of The True Guru:

One who chants the Name of the Almighty Creator - how can his words be judged? His divine virtues are the true sisters and brothers; through them, the gift of supreme status is obtained. Nanak established the kingdom; He built the true fortress on the strongest foundations. He installed the royal canopy over Lehna's head; chanting the Lord's Praises, He drank in the Ambrosial Nectar. The Guru implanted the almighty sword of the Teachings to illuminate his soul. The Guru bowed down to His disciple, while Nanak was still alive. The King, while still alive, applied the ceremonial mark to his forehead. ||1||

ਚਾਰੇ ਜਾਗੇ ਚਹੁ ਜੁਗੀ ਪੰਚਾਇਣੁ ਆਪੇ ਹੋਆ ॥
ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਓਨੁ ਆਪੇ ਹੀ ਬੰਮਿ ਖਲੋਆ ॥
ਆਪੇ ਪਟੀ ਕਲਮ ਆਪਿ ਆਪਿ ਲਿਖਣਹਾਰਾ ਹੋਆ ॥
ਸਭ ਉਮਤਿ ਆਵਣ ਜਾਵਣੀ ਆਪੇ ਹੀ ਨਵਾ ਨਿਰੋਆ ॥
ਤਖਤਿ ਬੈਠਾ ਅਰਜਨ ਗੁਰੁ ਸਤਿਗੁਰ ਕਾ ਖਿਵੈ ਚੰਦੋਆ ॥
ਉਗਵਣਹੁ ਤੈ ਆਥਵਣਹੁ ਚਹੁ ਚਕੀ ਕੀਅਨੁ ਲੋਆ ॥
ਜਿਨੀ ਗੁਰੁ ਨ ਸੇਵਿਓ ਮਨਮੁਖਾ ਪਇਆ ਮੋਆ ॥
ਦੂਣੀ ਚਉਣੀ ਕਰਾਮਾਤਿ ਸਚੇ ਕਾ ਸਚਾ ਢੋਆ ॥

ਚਾਰੇ ਜਾਗੇ ਚਹੁ ਜੁਗੀ ਪੰਚਾਇਣੁ ਆਪੇ ਹੋਆ ॥੮॥੧॥

(ਅੰਗ ੯੬੮)

chaarae jaagae chahu jugee panchaaein aapae hoaa |
aapeenai aap saajioun aapae hee thanm ikhaloaa |
aapae pattee kalam aap aap likhanehaaraa hoaa |
sabh oumat aavan jaavane aapae hee navaa niroaa |
takhath baithaa arajan guroo satgur kaa khivai chandoaa |
ougavanahu tai aathavanahu chahu chakee keean loaa |
jinaee guroo n saeviou manamukhaa paeiaa moaa |
doonee chounee karaamaat sachae kaa sachaa dhoaa |
chaarae jaagae chahu jugee panchaaein aapae hoaa |8|1|

The four Gurus enlightened the four ages; the Lord Himself assumed the fifth form. He created Himself, and He Himself is the supporting pillar. He Himself is the paper, He Himself is the pen, and He Himself is the writer. All His followers come and go; He alone is fresh and new. Guru Arjun sits on the throne; the royal canopy waves over the True Guru. From east to west, He illuminates the four directions. Those self-willed manmukhs who do not serve the Guru die in shame. Your miracles increase two-fold, even four-fold; this is the True Lord's true blessing. The four Gurus enlightened the four ages; the Lord Himself assumed the fifth form. ||8||1||

My friend Sardar Jaswant Singh ji has given full co-operation in the work. May Guru ji continue to bestow more endeavour to him to undertake more similar jobs. Ordinarily, we both are not writers or scholars, but the given inspiration is the gift of Satguru ji and Asis of Respected "Maskeen ji".

By ignoring our shortcomings, kindly pray to Guru Sahib ji to keep getting His works done from these humble partners by His own benevolence.

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Karam Philosophy

Religion has got numerous aspects and numerous forms, and every aspect and form have their individual ideology. There is a lot of discussion about action in the religious world. We would try to read and understand this only:-

ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ ॥
ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ ॥
karamee karamee hoe vichar |
sachaa aap sachaa darabaar |

(Japji Sahib)

By their deeds and their actions, they shall be judged.

God Himself is True, and True is His Court.

God is true. His Divine Court is sincere. His justice is fair-play. No injustice is done by Him. His judgement can not be got exchanged by putting any pressure. His pen can not be broken by giving any enticement. His judgement and intention can neither be bend or twisted by giving any temptation. Therefore it is said that He is immovable and His Justice is irrevocable. He Himself is Truth and His justice is genuine.

It is a seperate matter that in the world where justice is done that place is called Court. In India, Iran, Afghanistan and all the Arab countries, it is called Adalat. Adal (अदल) means justice and Adalat (Court) is a house of justice. He who does justice, is called (Munsif) Judge. The writer may not have knowledge about rest of the world, but he knows about India. Here justice can be bought if you have got sufficient money and Justice can be snatched if you have got sufficient power. Here justice is not delivered free to any one if there is no power to snatch justice and no money to buy it. There are many countries like this. Court is nominal only. Where justice is received?

ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ ॥
sachaa aap sachaa darabaar |

(Japji Sahib)

God Himself is true, His Divine Court is true. What goes on in His Court!

karamee karamee hoe vichar |

The actions of the human beings are scrutinized in the Divine Court and not their appearances.

Let us have a detailed discussion on this topic. The writer desires to request that the earth on which we live, has been considered of two types by the religion: **Bhog Bhumi and Karam Bhumi.**

Some living beings have come only to pass life. To fulfil the physical needs and sleep. This is animal world! It has been said that human being is "field of action" (ਕਰਮ-ਭੂਮੀ) along with a "field of enjoyment" (ਭੋਗ-ਭੂਮੀ). He has come to do some thing alongwith enjoying the life. Therefore Guru ji say:-

ਕਰਮ ਭੂਮਿ ਮਹਿ ਬੋਝੁ ਨਾਮੁ ॥

(ਅੰਗ ੧੭੬)

karam bhoom meh boahu naam |

In the field of karma, plant the seed of the Naam.

Man is a field of action and animal is here to pass life. Animal can not develop according to his actions. Neither the structure of his body nor that of his mind is like this. He can not develop by riding his actions. Nature drives him forward according to its temperament. It can be said that the development of the animals is natural and according to Divine social code. Does that social code not serve the man? It serves, Independent social code serves the man. He has been given independence. It is upto you to do what you want to do. Man has been bestowed the freedom of action. In this field of action:-

ਜੇਹਾ ਬੀਜੈ ਸੋ ਲੁਣੈ ਕਰਮਾ ਸੰਦੜਾ ਖੇਤੁ ॥

(ਅੰਗ ੧੩੪)

jaehaa beejai so lunai karamaa sandarraa khaet |

As she has planted, so does she harvest;

such is the field of karma.

As you sow, so shall you reap. This liberty has also been given by God. So the learned persons (Brahm-Gyanis) have said that they have got nothing. Due to this common people have made many wrong estimates that what they have got? He is cause of all causes, it is alright if freedom has been given by Him. He has given us freedom that you can either speak truth or lie, you can either go forward or you can turn back and can also go down. So much liberty has also been given.

Many times the pious persons speak at that zenith upto which common people do not have access. Their level of thinking is some

what different. Therefore whatever pious persons say, people understand some thing else. Reason? Why it so happened? There had been no co-ordination. The talk was highly elevated and passed over the head.

You have been given land and freedom has been given to you to sow the seeds, you do action. When it is said to do action:-

ਅਹਿਰਖ ਵਾਦੁ ਨ ਕੀਜੈ ਰੇ ਮਨ ॥
ਸੁਕ੍ਰਿਤੁ ਕਰਿ ਕਰਿ ਲੀਜੈ ਰੇ ਮਨ ॥੧॥ ਰਹਾਉ ॥

(ਅੰਗ ੪੭੯)

ahirakh vaad n keejai rae man |
sukirat kar kar leejai rae man ||1|| rehaao |
Do not indulge in envy and bickering, O my mind.
By continually doing good deeds, these are obtained,
O my mind. ||1||Pause||

Why you reproach? Fill your pouch with comforts by doing virtuous deeds. Whatever you want to acquire from the world, you do. You have been given land (body) and freedom of action. Do you want to sow "Saffron" or Margosa tree? Do you want to sow barley or grams? Do you want to sow the grape - creepers or the seeds of acacia trees? It is your will.

But if you have sowed the seed once, and you may think after sowing that I was to plant the mango plants and I have sowed the seeds of Acacia trees.

'O' God! I have done the mistake, You cause these acacia trees to bear mangoes. It would not happen like this. It is not His rule. Baba Farid ji says:-

ਫਰੀਦਾ ਲੋੜੈ ਦਾਖ ਬਿਜਉਰੀਆਂ ਕਿਕਰਿ ਬੀਜੈ ਜਟੁ ॥
ਹੰਢੈ ਉਂਨ ਕਤਾਇਦਾ ਪੈਧਾ ਲੋੜੈ ਪਟੁ ॥੨੩॥

(ਅੰਗ ੧੩੭੯)

Farida lorrai dakh bijoureeaa kikar beejai jatt |
handdai oun kataaeidaa paidaa lorrai patt ||23||
Fareed, the farmer plants acacia trees, and wishes for grapes.
He is spinning wool, but he wishes to wear silk. ||23||

You are sowing acacia trees and you are begging mangoes. You are spinning wool in the spinning wheel and asking for silk? Has it ever happened like this? Man is sowing the seeds of sufferings and asks for comforts. He may remain like this only and when he does not get comfort, he becomes so much full of reproaches, as he even says, "There is no God".

ਅਹਿਰਖ ਵਾਦੁ ਨ ਕੀਜੈ ਰੇ ਮਨ ॥
ahirakh vaad n keejai rae man |

sukirat kar kar leejai rae man |1| rehhaao |
But a person of a better understanding says:-
ਕਰਨ ਕਰਾਵਨ ਸਰਬ ਕੋ ਨਾਥ ॥

(ਅੰਗ ੨੨੨)

karan karaavan sarab ko naath |
the Doer, the Cause of causes is the Lord of all.
He himself is the Lord and is all in all:-
ਇਸ ਕਾ ਬਲੁ ਨਾਹੀ ਇਸੁ ਹਾਥ ॥
ਕਰਨ ਕਰਾਵਨ ਸਰਬ ਕੋ ਨਾਥ ॥
eis kaa bai naahee eis haath |
karan karaavan sarab ko naath |
There is no power in the hands of mortal beings;
the Doer, the Cause of causes is the Lord of all.

Then He takes back like this. What is there in man's hand? Really there is nothing in man's hand. Now you may say that you have just said that man can sow either mango or acacia tree. The writer reiterates that there is nothing in man's hand. Why? Only God has granted liberty to sow either acacia tree or mango tree. This liberty has been given by You, as such we have got nothing our own with us. Bhagats have considered it in this form but we have taken in this form. One person drinks wine and says that he would leave drinking when Guru would cause him to give up. It means that Guru tells you to drink in the morning as well as in the evening. People casually say when God would cause us to wake up, we would wake up at early dawn, and do meditation. It means that as yet God does not want? We would do good work when Guru would desire. It means that as yet Guru desires this only that you do bad actions. These meanings attributed by the people, is their misapprehension.

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Man reaps what he sows

The following lines of respected Guru Nanak Dev ji have been selected for consideration at present:-

karamee karamee hoe vichar |
sachaa aap sachaa darabaar |

Truth prevails in the Divine Court of True God. He makes decisions according to our actions and nothing else. Mahatma Buddh had openly declared.

*"Worry about God afterwards,
first worry about your actions"*

From their view, Brahmins of India declared Mahatma Buddh as athiest. Even uptil now the Brahmin community call him athiest. There is a very big temple constructed outside Patna Junction. Initially it was decided that the effigies of all the Supermen, that have appeared in India, would be installed in this temple. This temple is worth seeing. Very large amount of money was spent and it took about 15-20 years to build it. After its completion effigies were to be installed. Effigies of Ram, Krishna, Shiva, Vishnu, Brahma, Hanuman were installed. Orders for effigies of many other gods and goddesses were given. Effigy of Mahatma Buddh was also called for, which is uptil now lying outside. Dispute is going on that it is not installed, being athiest. He does not believe in the caste system of the Hindu religion. Why such a grand superman of his time was called athiest? He had told his Bhikhshus, 'worry about God afterwards first worry about your actions' because He would decide according to the actions". If He is to decide according to the actions, you need not worry so much about His constitution. One saying came into vogue among the Boudh Bhikhshus:-

"Action is God"

Due to this reason Mahatama Buddh could not be honoured in the Sanatan world uptil now. Boudh Bhikhshus could not get any space uptill now. But there is one truth. If Mahatama Buddh is athiest,

there is no believer in the world. He had set aside all the comforts of the world and started searching spiritual solace and we may call him athiest! Respected Guru Nanak Dev ji says:-

ਜਿਤੁ ਕੀਤਾ ਪਾਈਐ ਆਪਣਾ ਸਾ ਘਾਲ ਬੁਰੀ ਕਿਉ ਘਾਲੀਐ ॥

(ਅੰਗ ੪੭੪)

jit keetaa paaeeai aapanaa saa ghaal buree kio ghaaleeai.

Why do you do such evil deeds,

that you shall have to suffer so?

As you are to be rewarded for your actions, you should become careful about your duty. If people were so much careful about their actions, they would not have become so much distressed. It is said that air and sky are pervasive, so is distress. As far as sky is spread over, upto that place there is distress. As far as air is blowing, sufferings are pervading upto that limit. Humanity is in distress. No bird, animal and insect is in distress, all are in comfort. Animals are living in comfort and gods are living in bliss. Suffering exists only in the human world. Guru ji has to say upto this much:-

ਬਾਲੀ ਰੋਵੈ ਨਾਹਿ ਭਤਾਰੁ ॥

ਨਾਨਕ ਦੁਖੀਆ ਸਭੁ ਸੰਸਾਰੁ ॥

(ਅੰਗ ੯੫੪)

baalee rovai naahi bhataar.

Naanak dukheeeaa sabh sansaar.

The young woman weeps because she has no husband.

O Nanak, the whole world is suffering.

The entire human world is in distress. Why? Cattle is living at the level of requirements and man is living at the level of desires. If the needs are not fulfilled, man writhes or you would get pain from those cattle, who are in bondage or company of the human beings. Their natural lives have been altered. Man does not let them live the life as they want to live.

Man is living at the level of desires and the desires have got one rule. While one desire gets fulfilled, it gives rise to ten more desires while it is being fulfilled. As a man before leaving this world, gives birth to four-five children. In this way the desires would go on increasing and there would be an abundance of desires.

Very few desires get fulfilled. They are fulfilled according to one's fate and not otherwise. Deras of some saints are going on, because out of the hundred persons who had gone there, desires of sixty persons was to be ordinarily fulfilled and therefore they say that their desire has been fulfilled by the grace of Sant ji. These sixty

people then bring at least sixty other persons to the Dera. In this way hypocrisy goes not increasing in the world due to ignorance.

How all the desires are fulfilled? These are not at all fulfilled and man's life comes to an end.

ਯਜ਼ਾਰੋਂ ਖਾਹਿਯੋਂ ਸਾਥ ਲੇ ਕਰ ਦਮ ਨਿਕਲਤਾ ਹੈ।

Hazaroon Khaheyshain saath ley kar damm niklta hai.

Breath goes out along with thousands of desires. It is natural for a fool to be in distress but the wise is also in pain. It is inherent for a poor to be in pain, but the rich person is also in distress. Rather the psychologists say that poor countries are not so much grieved, as much grieved are the rich countries. Ugly is grieved and the beautiful is also in pain.

By seeing so many sufferings in the pouch of the humanity, it comes to mind that whether improper seeds are not sown? By seeing bitter fruits borne by the tree, the seed is identified that wrong seeds were sown. The modern science has become successful to see tree and fruit in the seed. Now the scientists can see that such type of flower and fruit will come from this seed. What would be the size of the fruit, if it gets proper land. The scientist has succeeded to see fruit in the seed. A saint has succeeded in seeing fruit in the field of action. He has seen that suffering would come from this seed of action and comfort would come from this and ecstasy from this. He has got his own vision.

If a person is in distress, it is clear that some wrong seed was sown. In case of suffering, God is not to be blamed. Because to-date, it has happened like this only. Most probably, Fried had said some where that sixty percent diseases are hereditary. Mother was suffering from some disease, the offspring got afflicted. Father was having some disease and the son got it. Fried has said so that you are not responsible for your physical ailments, your parents are responsible. In the beginning parents give mental impression and Fried had also said like this that your parents are responsible for your sorrow and worry. At that time this renowned Doctor of Germany had said so that all the diseased persons should be deprived of the right to produce children. Otherwise the world would be full of patients only. As yet this was affecting the young generation in Europe and the respect of the parents started decreasing on this view, Karl Marx then struck an other blow:-

*"Society is responsible for your economic difficulties,
you are not"*

Now society is responsible for my economic difficulties, parents are responsible for my physical diseases or mental distress, so I have become free, there is no fault of mine at all. Then every person has become innocent. Let us consider the views of Fried and Karl Marx in the light of Sri Guru Granth Sahib Ji. Guru ji says that neither the parents nor the society are responsible. Then who is at fault?

ਦਦੈ ਦੋਸੁ ਨ ਦੇਵੁ ਕਿਸੈ ਦੋਸੁ ਕਰੰਮਾ ਆਪਣਿਆ ॥

ਜੋ ਮੈ ਕੀਆ ਸੋ ਮੈ ਪਾਇਆ ਦੋਸੁ ਨ ਦੀਜੈ ਅਵਰ ਜਨਾ ॥੨੧॥

dadai dos n daeoo kisai dos karamaa aapaniaa |

jo mai keeaa so mai paaeiaa dos n deejai avar janaa |21|

Dadda: Do not blame anyone else; blame instead your own actions. Whatever I did, for that I have suffered; I do not blame anyone else. ||21||

Your actions are guilty for your sufferings. Just remember this much only. Your every single action is a seed and fruit would be produced from this seed. Be cautious about your actions. God has granted you liberty to sow the seeds.

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Fruits of Actions

Action is such a seed and God has bestowed these seeds to you lavishly and in invisible form. You have got tongue. It is upto you to sow seeds of truth or lie, sweet or bitter. You have got hands - you may do right or wrong. You have got feet - you may go to the right or wrong side. But keep in mind this much that your every action is one seed and it would bear fruit. Be cautious about your actions.

Actions are of three types:-

1. *Physical.*
2. *Mental*
3. *Spoken.*

The action, which I have done with my hands and feet whether good or bad, is *Physical Action*.

What I have thought good or bad with the mind, is a *mental action*.

What I have spoken with the tongue - good or bad, is *spoken action*.

From the union of these three actions, comforts and sufferings are produced. You have got pain, there is no need to blame any one. Your physical actions or mental actions or spoken actions may not be proper.

Scientists have sifted the seeds of fruits and flowers. Guru ji has done sifting of the fruits of actions. Set aside bad actions, otherwise there would be sufferings only throughout the whole life. If you want comfort, put good actions in your pouch. The constitution and Divine Rule can not be changed, these are irrevocable. There is no need for Him to amend His constitution. God is Truth. His Rule is True. His Divine Court is Permanent.

Thousands of years ago from now, animals were at which stage of development, even now they are there only. No change has taken place in their way of living and life-style. They can not develop themselves by riding on actions. But within thousands of years man has

reached from which stage to which stage. The multi-lateral development of the human life is based on actions. Progressive actions take man forward. Regressive actions throw him backwards. Those actions, which may develop the man at the worldly level, are called: Professional Actions. Those actions, which develop the man in a religious manner, are called:-

1. Religious Actions.

2. Created Actions.

3. Reputed Actions.

In Professional Actions there can be good as well as bad actions. It is a very big thing to keep honesty in business and his whole business is based on dishonesty? In Religious Actions also there is a room for bad actions. As sacrifice is given in the name of religion in the Islamic world. During the days of pilgrimage to Mecca regular stream of blood flows in Khana-Kaaba. Thousands of cows, camels, goats, horses, sheeps, fat-tailed sheeps, etc. are slaughtered daily. If God really wants such a sacrifice, He would not be called: Rahim (Merciful) and Karim (Forgiver of sins). To this Bhagat Kabir ji says like this:-

ਸੁਆਦਤਿ ਜੀਅ ਸੰਘਾਰੈ ॥

(ਅੰਗ ੪੮੩)

suaadat jeea sanghaarai |

While you murder other beings for pleasure.

You want to enjoy and relish but you make excuse of sacrifice.

ਰੋਜਾ ਧਰੈ ਮਨਾਵੈ ਅਲਹੁ

ਸੁਆਦਤਿ ਜੀਅ ਸੰਘਾਰੈ ॥

(ਅੰਗ ੪੮੩)

rojaa dharai manaavai alahu

suaadat jeea sanghaarai |

They keep fast and meditate God's Name

and say that sacrifice is being given for the pleasure of God.

Kabir ji says that do not speak lie and do not link these actions with the Name of God. God is Non-Eater. He does not take food of any type. Then what sacrifice would you offer to Non-Eater and what food would you offer. We may say like this that only God is feeding us all.

The writer also puts this down in this manner. God is not to be served. Meditation of God's Name is to be done. God is serving us. He provides us sunlight in the form of Sun. He gives us life in the form of Air and Water. He is giving us place to stay by becoming

Earth. He maintains our life by becoming food grains. He is serving us from all sides.

Weak are always served. Child is weak and the parents are serving by giving milk, by helping to wear clothes and by causing to bathe. Child by himself can not do any thing. Therefore the parents serve him. By and by the child has grown up and the parents have become old. This child should now serve his parents so that this parental debt is paid. Weak is to be served. We are very weak, humble and helpless in front of God. So God is engaged to serve us. God does not need sacrifice. But this action is going on in the name of religion.

In India, in the name of religion (Dharam), sacrifice is also going on in the temples of goddess Kali and Bhairon. Wine is also offered in the temples of Bhairon. There are also monasteries in Maharashtra, Andhra Pradesh and Karnataka states wherein Dev-Dassis (dancing-girls) stay and perform in the name of religion. Honest earning can also be based on improper earning. Business can also be based on improper earning. Dharam can also be based on improper earning.

If a person may bring honest earning in Dharam and business, he is really great. The fruit of honest earning is comfort. The fruit of improper earning is suffering. In this connection there is a sanctified Shabad of Bhagat Tarlochan ji in Sri Guru Granth Sahib ji. He says:-

ਨਾਰਾਇਣ ਨਿੰਦਸਿ ਕਾਇ ਭੂਲੀ ਗਵਾਰੀ ॥
ਦੁਕ੍ਰਿਤੁ ਸੁਕ੍ਰਿਤੁ ਥਾਰੇ ਕਰਮੁ ਹੀ ॥੧॥ ਰਹਾਉ ॥

(ਅੰਗ ੬੯੫)

naaraaein nindas kaae bhoolee gavaaree |
dukirat sukirat thaaro karam ree ||1|| rehaao |

Why do you slander the Lord? You are ignorant and deluded.

Pain and pleasure are the result of your own actions. ||1||Pause||

When a person is entangled in any suffering, he reproaches God. 'O' God! What have You done this? God is completely Impartial. God has done nothing. Only your actions have done whatever has happened. This weal and woe are due to your good and bad actions. Why censure God? The action is ineffaceable, it can not be erased. Many can become dejected in this matter. But one is compelled to say this since it is the truth.

Now the second line is being explained. The wife of Bhagat Tarlochan was childless. God has inculcated a very strong desire in woman to become mother. Man creates many things outside. Some where he is creating effigy, some where he is creating poetry, poli-

tics and many other materials. But woman gives birth to the maker of all these material things. So long as she does not give birth, she is not satiated. God has made such a rule. Psychologists even say so much that man has created idol because he could not bring forth living effigy like a woman does. But God Himself has bestowed this technique to the woman.

There is no need to learn the technique of becoming a mother. Some one has fabricated effigy from a stone, we kiss his hands. We appreciate him again and again that he has fabricated a superb effigy. But woman has brought forth living effigy, this is not a small thing. It is said that the abjectness of man has created the art of Iconography. It is not known how many types of the skills have been created by him. It is Divine constitution.

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Don't Blame God

Sometimes it so happens that the seed of fruit bearing tree was sown, but it did not bear fruits. This life, which we have got, has got three branches:-

1. *Body.*
2. *Mind.*
3. *Soul.*

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਸੁਫਲ ਫਲਾ ॥

(ਅੰਗ ੨੬੨)

prabh kai simaran sufal falaa |

By the meditation of God's Name,

it has become fully fruitful, it has successfully fructified.

Which fruit this life tree yields? This life tree has got three branches: Body, Mind and Soul. The branch of body bears the fruit of offspring. Children are the essence of the body.

But sometimes it so happens that this branch does not fructify. Some woman remains barren. Some man is also barren, he does not have the capability to produce children. Some woman also does not have this capability. One branch of life remains without fruit. The literal meaning of "Banjh / ਬਾਂਝ" barren in persian language and is very close to Hindi word "Banjh". That land in which nothing grows. But many times, it so happens that the branch has fructified, but it did not bear good fruits. Very depraved offspring has born. As some tree has yielded fruits which have been eaten away by worms and insects. Neither the tree is praise worthy nor any one else. Depraved offspring is neither the elegance of the house nor of the outside world. Family members as well as the people out side are uncomfortable from him.

There is a relevant Gurbani line of Guru Arjan Dev ji:-

ਅਪਜਸੰ ਮਿਟੰਤ ਸਤ ਪੁਤ੍ਰਹ ॥ ਸਿਮਰਤਬੁ ਰਿਦੈ ਗੁਰ ਮੰਤ੍ਰਣਹ ॥

(ਅੰਗ ੧੩੬੧)

apajasan mittant sat putreh |
simarataba ridai gur mantraneh |

If any household has been stigmatized and ignominy is going on since a long time, Guru ji says that if one pious son is born in that house, he would wash off all the blemishes and stigmas.

Knowledge is the fruit of branch of the mind. It can be said that there are one or two such men and women among one thousand persons who are barren and they do not get children. But this is not a big number. Similarly out of thousands there are one or two such persons who become successful at the level of the mind and who have borne the fruit of knowledge. Rest of the world remains ignorant. They do not have the understanding of religion, nor the spiritual knowledge and nor of the world and materials. They have got no intellect:-

ਮਨ ਰੇ ਸੰਸਾਰੁ ਅੰਧ ਗਹੇਰਾ ॥
ਚਹੁ ਦਿਸ ਪਸਰਿਓ ਹੈ ਜਮ ਜੇਵਰਾ ॥੧॥ ਰਹਾਉ ॥

ਅੰਗ ੬੫੪)

man rae sansaar andh gehaeraa |
chahu dis pasariou hai jam jaevaraa |1| rehaao |

O mind, the world is a deep, dark pit.

On all four sides, Death has spread his net. ||1||Pause||

Knowledge is a splendour. Kabir ji says that at the level of the mind there is a pitch darkness. The branch of mind was to bear the fruit of knowledge, it has not borne. The scholars of India have considered knowledge generally of three types:-

1. *Material Knowledge*
2. *Knowledge of Art*
3. *Divine Knowledge*

There is no other knowledge. A person, having the knowledge of the materials, is a scientist. A person having the knowledge of art, is an artist. A person having Divine knowledge, is a saint or philosopher. The writer of the book "Sar Kotawali / ਸਾਰਕੁਤਾਵਲੀ" says that the person who does not have any one knowledge out of these, he need not be called a man, he is merely an animal:-

*Nindra, bhojan, bhog, bhai eh puss purakh sman
Narnagian nij adhikta gian bina puss jaan*

(Third chapter)

It is said that the material knowledge is a bit solid and is outwardly. The whole world is lying outside. The entire knowledge of the materials is based on the eyes. A blind person can not become a scientist. How would he research to which he can not see? Art and

Dharam (religion) are dependent upon the eyes, ears, tongue and speaking and listening. These organs have got their own respective importance and the following are the branches of our life:-

Body - Children are the fruit of branch of the body.

Mind - Knowledge, it is the fruit of the branch of the mind.

Soul - God, it is the fruit of the branch of the soul.

Sometimes there are such unfortunate persons in the world, whose neither body, nor mind and nor the soul has become fruitful. They are good for nothing.

Children have not been born. Woman and man had remained barren. The land has remained unproductive. Barren land is not worth-seeing. Verdant land looks nice. Woman has not become a mother. It is said that due to this reason the nature of women can also become short-tempered. The wife of Bhagat Tarlochan ji had become short-tempered. Grievances on God had increased. One day she became irritated and said, "What is there in God, you sing His praises day and night and you have made the house a place of congregation or temple. This is a home. Saints remain stayed always and the narration of scriptures continues at all times". This was going on in the home of Tarlochan. Only saints would come to the home of the saint. By seeing all this, she began to censure the saints and God. At that time Bhagat Tarlochan ji had to use one word which is a bit bitter:-

ਨਾਰਾਇਣ ਨਿੰਦਸਿ ਕਾਇ ਭੂਲੀ ਗਵਾਰੀ ॥

(ਅੰਗ ੬੯੫)

naaraaein nindas kaae bhoolee gavaaree |

Why do you slander the Lord? You are ignorant and deluded.

She is called uncivilized whose knowledge is limited upto the outskirts of the village. She does not know if there is something else also. All her awareness is limited upto the village only. Tarlochan under compulsion had to say, " 'O' Mistress of the house! Your attention is very much limited". It is natural that a Bhagat becomes introvert. If the wife is extrovert, many times co-ordination becomes difficult. Therefore the lives of most of the philosophers, thinkers and Bhagats had not been satisfactory. Mata Sulakhni, the wife of Guru Nanak Dev ji, was displeased and had also remained at her parents' house for four years. The only grievance was that, even if Guru Nanak Dev ji was at home, his presence or absence is one and the same thing. He remains dislocated and desolated from his parents and children. Although he is physically present in the house, yet he is not in the house. But bravo to Mata Sulakhni who was destined to have the company of Guru Nanak Dev ji. Perhaps it was due to

some meditation of the previous birth or some virtuous deed. After wards she understood. The company of Guru ji made her understand every thing. Guru ji had clarified every thing.

Initially the wife of Bhagat Tarlochan was annoyed and said that he may be great, benevolent and merciful, but we did not have even the fruit of offspring and nor had we got any money. In her mind she had also desired that saints should not come to their house. She even caused a few saints to hear this. Naturally Tarlochan was also a bit annoyed. If sandal wood is rubbed more than needed, heat would also come out of it:-

ਨਾਰਾਇਣ ਨਿੰਦਸਿ ਕਾਇ ਭੂਲੀ ਭਵਾਰੀ ॥
ਦੁਕਿਤੁ ਸੁਕਿਤੁ ਥਾਰੇ ਕਰਮੁ ਹੀ ॥੧॥ ਰਹਾਉ ॥

(ਅੰਗ ੬੯੫)

naaraaein nindas kaae bhoolee gavaaree |
dukirat sukirat thaaro karam ree |1| rehaao |

*Why do you slander the Lord? You are ignorant and deluded.
Pain and pleasure are the result of your own actions. ||1||Pause||*

This weal and woe are the fruits of your own actions.

What is being said now, it could create disappointment among the readers. This subject is being narrated serially. Readers may make up their minds only after reading all the views, not before that.

The wife of Tarlochan says that if these actions are not erased by following God, what is the benefit of always vexing after Him? This grievance, done by the wife of Tarlochan was also done by Bhagat Sadhna in his Bani. He has expressed such complaint in one Shabad:-

ਤਵ ਗੁਨ ਕਹਾ ਜਗਤ ਗੁਰਾ ਜਉ ਕਰਮੁ ਨ ਨਾਸੈ ॥

(ਅੰਗ ੮੫੮)

tav gun kehaa jagat guraa jo karam n naasai |

*What is Your value, O Guru of the world,
if You will not erase the karma of my past actions?*

'O' God! what is Your Greatness and Virtues, if any action can not be erased.

ਸਿੰਘ ਸਰਨ ਕਤ ਜਾਈਐ ਜਉ ਜੰਬੁਕੁ ਗ੍ਰਾਸੈ ॥੧॥ ਰਹਾਉ ॥

(ਅੰਗ ੮੫੮)

singh saran kat jaaeeai jo janbuk graasai |1| rehaao |

*Why seek safety from a lion,
if one is to be eaten by a jackal? ||1||Pause||*

Then what is use of going under the protection of lion if only jackal would eat me. Then it is alright to sit with the jackal.

ਏਕ ਭੁੰਦ ਜਲ ਕਾਰਨੇ ਚਾੜ੍ਹਕੁ ਦੁਖੁ ਪਾਵੈ ॥

(ਅੰਗ ੮੫੮)

eaek boond jal kaaranae chaatrik dukh paavai |

For the sake of a single rain-drop, the rainbird suffers in pain.

If the pied cuckoo (ਪੀਰਾ) may die yearning for one drop of water. Alright, more children are not required, only one son is required. Many houses are not required, one small hut is needed. Very much wealth is not required, it is needed for subsistence only. It so happens in the world that many keep yearning even for one drop.

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Meditation and its effect on suffering

ਏਕ ਬੂੰਦ ਜਲ ਕਾਰਨੇ ਚਾਤ੍ਰਕੁ ਦੁਖੁ ਪਾਵੈ ॥
ਪ੍ਰਾਨ ਗਏ ਸਾਗਰੁ ਮਿਲੈ ਫੁਨਿ ਕਾਮਿ ਨ ਆਵੈ ॥੨॥
ਪ੍ਰਾਨ ਜੁ ਥਾਕੇ ਬਿਰੁ ਨਹੀ ਕੈਸੇ ਬਿਰਮਾਵਉ ॥
ਬੁਝਿ ਮੁਏ ਨਉਕਾ ਮਿਲੈ ਕਹੁ ਕਾਹਿ ਚਵਾਵਉ ॥੩॥

(ਅੰਗ ੮੫੮)

eaek boond jal kaaranae chaatrik dukh paavai |
praan geae saagar milai fun kaam n aavai |2|
praan j thaakae thir nehee kaisae biramaavo |
boodd moeae noukaa milai kahu kaahi chaddaavo |3|

*For the sake of a single rain-drop, the rainbird suffers in pain.
When its breath of life is gone, even an ocean is of no use to it. ||2||
Now, my life has grown weary, and I shall not last much longer; how
can I be patient? If I drown and die, and then a boat comes along,
tell me, how shall I climb aboard? ||3||*

If I drown and then You send boat, of what use it would be? If I
may die thirsty and then you send rivers gushing out, of what use
those would be? If I may pass the whole life in suffering and distress
and You may grant salvation after my death, of what use it would
be? Who would see that? Bhagat Naam Dev ji also does not accept
this:-

ਮੁਏ ਹੂਏ ਜਉ ਮੁਕਤਿ ਦੇਹੁਗੇ ਮੁਕਤਿ ਨ ਜਾਨੈ ਕੋਇਲਾ ॥

(ਅੰਗ ੧੨੯੨)

moeeae hooeae jo mukat daehugae mukat n jaanai koeilaa |
*If You liberate me after I am dead,
no one will know that I am liberated.*

If Salvation is given after the death, who would know it? And
this is not required. Could not get salvation while still alive, and re-
mained in agony while alive.

Bhagats are hinting this that they remained in agony while
alive and there would be nothing after death. How the death can give
salvation or make one resident of the Realm of Truth (ਸਚਖੰਡ)? In that
case death is every thing. Are you aware what words have been
linked with death? So and so has become resident of Sach Khand,

has become resident of heaven. By linking these precious words with the dead persons, we have lost the importance of these words. Who is resident of Sach Khand? Whose consciousness has engrossed in God. He has conjoined with truth:-

Now if some one dies, it is sufficient and he becomes resident of Sach khand. Are all the residents of Sach Khand? According to the writer, now Sach Khand must have become very crowded. Hell would have become vacant, because every person is resident of Sach Khand. These are only childish consolation.

But Sadhna has also expressed one sweet grievance. 'O' God! Even after meditating Your Name, should I suffer the beating of the fate? The wife of Tarlochan had also said to him", If your and mine actions can not be erased after doing meditation, what is the use of such a meditation and religious congregation? Leave aside all this". The last lines of this Shabad are:-

ਪੁਰਬਲੇ ਕ੍ਰਿਤ ਕਰਮੁ ਨ ਮਿਟੈ ਰੀ ਘਰ ਗੇਹਣਿ ਤਾ ਚੇ ਮੋਹਿ ਜਾਪੀਅਲੇ ਰਾਮ ਚੇ ਨਾਮੰ ॥
(ਅੰਗ ੬੯੫)

poorabalo kirt karam n mittai ree ghar gaehan
taa chae mohi jaapeealae raam chae naamang |

*The karma of past actions cannot be erased,
O wife of my house; this is why I chant the Name of the Lord.*

The meaning of "Ghar Gaihan" is wife. The actions of the previous birth do not get erased however meditation we may undertake.

That is why I am meditating on God's Name. This is crossing the limit. If actions are not erased, what is the meaning of meditating?

There is one object of meditating. When a person gets the beating of the actions, he remains contented in the will of God. He likes and loves the command of God. This also appears His Will. While doing operation, doctor anaesthetize the body. Man writhes even if a small needle pricks. But now big knife and lancet are in action but the patient does not feel anything. The consciousness has engrossed in God's Name. How so ever comfort or suffering may come, it has no concern with these. The conscience elevates very much. But sufferings do come. Swami Ram Krishan had been doing meditation for all the twenty-four hours. Cancer had afflicted him in his neck. He could not eat any thing else except taking water, milk or liquid food. He had suffered like this for four-five years. One day his wife said to him to pray to God at least. Do you know what Swami ji had replied. It means that He does not know about my cancer. He is ignorant. He has got no understanding?

ਵਿਨੁ ਬੋਲਿਆ ਸਭੁ ਕਿਛੁ ਜਾਣਦਾ ਕਿਸੁ ਆਗੈ ਕੀਚੈ ਅਰਦਾਸਿ ॥

(ਅੰਗ ੬੯੯)

vin boliaa sabh kichh jaanadaa kis aagai keechai aradaas |
*He knows everything, without being told;
unto whom should we offer our prayers?*

ਬਹੁਤਾ ਬੋਲਣੁ ਝਖਣੁ ਹੋਇ ॥

(ਅੰਗ ੬੬੧)

bahutaa bolan jhakhan hoe |

To speak too much and babble is useless.

This is the real knowledge. This is not about the common people. Sant Baba Attar Singh ji was the effigy of the meditation and Divine knowledge. The title of "Sant" had become current from him only. Earlier only "Bhai Sahib" was prevalent. A snake had stung him. Although he survived, yet the poison had such an affect that the foot began to swell and wounds began to appear on it. When the wounds were not getting cured, Singhs requested Baba Attar Singh ji to pray before God. The following words were uttered by Baba ji:-

It is my action and why should I ask Guru ji to efface it? He kept quite after saying so much. Although the people did not understand the riddle, yet it was his way of telling.

Suppose water is lying in a big pond. If that water is accumulated in a smaller place, it would become deep. If suffering has to be endured for a long time, small sufferings continue to afflict which are to be endured within one hundred or two hundred years. If those are to be endured within fifteen days or one month, the suffering become acute. The suffering of Bhagats is to be endured within this birth only and becomes very serious.

Many times doubt arises in common people that why a person who meditates with every breath, should suffer so much and should be in so much pain. Who may tell what common people would endure in one hundred births, these Bhagats would settle within 15-20 days only. To this it is said that suffering has passed in a dream. Which thing we see many times in a dream within 8-10 minutes, at least 10-12 years are required for passing this in the real wakeful stage. The sufferings become acute and Bhagats do not pray for their redressal.

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Divine Rules are irrevocable

Bhagats do not pray for the redressal of the suffering. They become aware that some thing was spoken and has grown. Some seeds were sown and these have grown. Hasan (the son of Hazrat Mohammed Sahib's daughter) was on a pilgrimage alongwith three disciples. They would continue walking throughout the day and in the evening which town would come first, they would pass the night at that place and would also beg alms from that town and eat at night. At early morning they would again start going. As per God's Will near which village today they reached, they encamped under a tree. After washing hands and face they prayed. Night began to fall and the Khalifas went for begging. Each one of these three had to beg and bring alms turn by turn. Today no one in the village had given alms. Every one said, "You look quite young and strong, why you beg". More bitter words were also said. The first Pahar (of three hours) of the night ended and this Khalifa returned. Hasan asked, "Have you got alms". He asked him to give. He began to abuse. Hasan asked why so. Khalifa replied that he got these only from the people. They used to pray before going to sleep. As the Sikhs are required to recite "Kirtan Sohila (ਕੀਰਤਨ ਸੋਹਿਲਾ)" before going to sleep at night so that nice dreams may come.

Hasan said let us pray of sleeping. The method of the prayer was that Hasan would speak first and the other three would repeat. Hasan said, " 'O' God! You have fulfilled all our needs of the day and night, millions of thanks". The Khalifa, who had gone for begging alms, did also speak but he was full of grievance in his mind. He said, " Needs have been fulfilled with dust only, they did not get bread and they were hungry for the whole day. But the Fakir says and cause us also to say: God, you have fulfilled the needs of the night,. Thanks You, we are going to sleep.

They got up in the morning, offered early morning prayer and started going. They walked the whole day. When the Sun was about to set, they reached near another village and encamped under a tree. After offering evening prayer, one of them went to beg alms. The villagers did not give any thing. This is that part of Iran where Kurds reside, who were poor nomads. They were passing through that vil-

lage. This territory near the town Khuram is very hot. Otherwise Iran is a cold country. The territory from where now petroleum is taken out is a very hot area. The inhabitants of this side are extremely poor, where as rest of the country is very rich. There were small number of date-trees and the people used to subsist on these only. They also returned from this village empty handed. The Khalifa, who had come empty-handed, also reproached to the Peer, that he had said to take some ration along with; on the way there can be some such territory where nothing would be available. Nothing had been got and the pouch was empty. No food had been eaten for the last two days.

Hasan said that now they were to go to sleep and before that we may pray. Their minds were fretting. They said may we pray ashes? But being disciples of the Fakir, they obeyed. Hasan repeated the same prayer:-

*" 'O' God! You have fulfilled our needs of the day and night.
Millions of Thanks".*

They recited the prayer with their tongues with angry minds, wet eyes and grievances. But the minds were fully in denial. The needs have not been fulfilled, being hungry for the last two days. He is a strange Fakir and we have become his disciples. He does not know and understand the reality. We were saying to carry some eatables alongwith. He would reply God is Omnipresent. Now let God provide. They were full of grievances. When the writer read this, he was wonder-struck that some times it happens like this with Bhagats. When they reached the next village on the third day, they were staggering. The Third Khalifa was not having even so much courage that he may go, beg and bring some alms. But according to the rule he had to go. So he went after praying the Isha Nimaz. He also returned empty-handed. The residents of the Village were poor, heartless and harsh-hearted. Hasan said that it was time to go to sleep, let us pray. The minds of all the three were fully simmering with rage and it was possible that this rage may also come out. Hasan was also aware of this. He started praying " 'O' God! You have fulfilled our needs of the entire day". All the three said, " It is completely false. We would not offer this prayer. Where our needs have been fulfilled? We are hungry for the last three days. Nothing has been put in our stomach".

Hasan replied, It appeared to me that this hunger was also our necessity and need. God has put this in our pouch. Today we have come to know, what is hunger. Otherwise we would not have known. Due to this hunger my inner doors have opened some what. I would

not have got this experience without hunger". While weeping Hasan said, " 'O' God! You are so benevolent and merciful. You have kept hidden so much Divine knowledge in this hunger. Millions of thanks, it was needed. Perhaps Guru Nanak Dev ji has said in this state:-

ਕੋਤਿਆ ਦੁਖ ਭੂਖ ਸਦ ਮਾਰ ॥ ਏਹਿ ਭਿ ਦਾਤਿ ਤੇਰੀ ਦਾਤਾਰ ॥

(ਅੰਗ ੫੦)

kaetiaa dookh bhookh sad maar |

eaehi bhi daat taeree daataar |

So many endure distress, deprivation and constant abuse.

Even these are Your Gifts, O Great Giver!

'O' Bountiful! This is also one bestowal out of countless bounties. It is not Your wrath.

Hasan thanked God, but Khalifas were full of rage and remained bereft of that gift which was to be obtained, on the pretext of hunger. Indeed man does not know what his need . Only the mother knows what is the need of this child? But the child wants to put his hand in the fire, or in the mouth of the snake.

ਚੰਚਲ ਮਤਿ ਬਾਰਿਕ ਬਪੁਰੇ ਕੀ ਸਰਪ ਅਗਨਿ ਕਰ ਮੇਲੈ ॥

(ਅੰਗ ੧੨੬੬)

chanchal math baarik bapuraa kee sarap agan kar maelai |

The mind of the poor child is fickle;

he touches even snakes and fire.

Mother holds his hands when he insists upon, weeps and puts his hand forcibly in the fire. Just possible she may slap him also. This child starts considering his mother as his enemy in his mind. When common people get such slaps, people start thinking Guru and God as their enemies, He is not well-wisher, so many slaps? Who may tell if you had put your hand in the fire, what would have been your condition. If you have got that thing, for which you are yearning, this would have proved fire for you. You would have been ruined. Mother can not do so. She can see you weeping but can not see you being ruined. God can see you groaning but can not see you being erased. He is also full of affection. It is a separate matter if you may become full of grievances.

Second - Predestined actions are the rules of God. If these can be erased by any prayer or request, it means Divine constitution can be erased. His Rule could be broken. He is Irrevocable. His Rule is unalterable.

No, Tarlochan ji says: Your Rule is unalterable also. 'O' my wife! Actions of the previous births are not wiped out. The fruits of one's doings have to be reaped necessarily.

000

Practise what you preach

Bhagat Tarlochan ji says that Your Rule is irrevocable.

ਪੂਰਬਲੇ ਕ੍ਰਿਤ ਕਰਮੁ ਨ ਮਿਟੈ ਰੀ ਘਰ ਗੇਹਣਿ ਤਾ ਚੇ ਮੋਹਿ ਜਾਪੀਅਲੇ ਰਾਮ ਚੇ ਨਾਮੰ ॥
(ਅੰਗ ੬੯੫)

poorabalo kirat karam n mittai ree ghar gaehan
taa chae mohi jaapeealae raam chae naamang |

The karma of past actions cannot be erased,

O wife of my house; this is why I chant the Name of the Lord.

Actions done in the previous birth do not cease to exist. These have to be endured necessarily. If millet is sown, millet has to be reaped only. If acacia trees are planted, mangoes would not be obtained. If you want mango, you plant mango sapling. He Himself is True, His Royal Court is true. There the actions of man are judged.

This action is divided into two parts - **good action and bad action**. These are then divided into two parts - **Vocation and Praise** - Vocational work and Vocational Worker. This may be said like this in short: **Occupational work and Religious Actions**. Occupational work which may make a person thrive in the world. Religious actions, which may take a person nearer God.

Man has progressed very much in the world by his own actions. Initially he walked on foot, then came Bullock Carts. Tongas came, Motors came. At present super-sonic aeroplanes have been developed. In the ancient times man was covering his body with tree barks and leaves. Then cotton cloth was made and subsequently woolen clothes were made. At present thousands of types of the clothes are being produced in thousands of cloth-mills on a very large scale. Similarly man was protecting himself with his hands. At the most nails and teeth were required. But in comparison to the animals, the nails and teeth of man were weak. Man had to pick-up stick. Then bow and arrow were made. Then sword, rifle, gun and tank were developed one after the other. At present man has gone beyond Hydrogen Bomb. But he had started from nails only. He was passing his life under the trees and in the mountain caves. By and by he made cottages. Then he started making houses of clay. Then he baked the bricks. Now man is the owner of the sky scrapers. Man has progressed very much from every external aspect. But he

has lagged behind very much in the religious actions.

Guru Nanak Sahib mentions at the end of Japji Sahib:-

ਕਰਮੀ ਆਪੇ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ ॥

karamee aapo aapanee kae naerrai kae door |

(Japji Sahib)

According one's own actions some one goes very near to God and some one goes very far. Actions have taken far away and actions have taken very near. What is "to be near God"? To be near the Splendour. To be near ecstasy. What is to be far away from God? To come nearer to sufferings and immoral deeds. Guru ji says that this remoteness and nearness depends upon actions.

Let us explain this a little. Actions are divided into two parts and these actions are of three types:-

1 *Physical Actionsto do with the body*

2. *Mental Actionsto do with the mind*

3. *Speaking Actions.....to speak with the tongue*

Many times it so happens that what the mind is thinking, tongue does not speak that and what the tongue speaks, the body does not do that. Many times there is no co-ordination among these three actions. If a person physically comes to Gurudwara, it is not necessary that he has come mentally and his tongue is also eulogizing. Some one is serving with the body, physical action, it is not necessary that his mind is also serving. All these three actions are many times contradictory. Body is at some place and the mind is else where and the tongue speaks some thing else. It is said that when body, mind and speech become united, great power comes in that action, whether that action is good or bad. These three types of actions, which a man does from his entity, can be divided into two parts:-

1. *Occupational work*

2. *Religious Actions*

Guru ji says that which actions appear religious, are not religious. If these are some thing and look some thing else, it is said that it is "disintegrated". It is described in one word - hypocrisy. The action, which is manifesting through the body, it is not necessary that the mind concurs with that. The writer is saying a few words in the light of Gurbani. Many times bowing head, doing kirtan and narrating anecdote can also be hypocrisy. Guru ji himself says that worship can also be hypocrisy. Man is bowing his head but the mind does not concur with the intention. Head is bending but not the mind. Bending means to dedicate one's self. It means we acknowledge you. An example from Gurbani is being given below:-

ਮਾਣਸੁ ਭਰਿਆ ਆਣਿਆ ਮਾਣਸੁ ਭਰਿਆ ਆਇ ॥
ਜਿਤੁ ਪੀਤੈ ਮਤਿ ਦੂਰਿ ਹੋਇ ਬਰਲੁ ਪਵੈ ਵਿਚਿ ਆਇ ॥
ਆਪਣਾ ਪਰਾਇਆ ਨ ਪਛਾਣਈ ਖਸਮਹੁ ਧਕੈ ਖਾਇ ॥
ਜਿਤੁ ਪੀਤੈ ਖਸਮੁ ਵਿਸਰੈ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ ॥
ਝੂਠਾ ਮਦੁ ਮੂਲਿ ਨ ਪੀਚਈ ਜੇ ਕਾ ਪਾਰਿ ਵਸਾਇ ॥

(ਅੰਗ ੫੫੪)

maanas bhariaa aaniaa maanas bhariaa aae |
jit peetai mat door hoe baral pavai vich aae |
aapanaa paraaiaa n pashaanee khasamahu dhakae khaae |
jit peethai khasam visarai darageh milai sajaae |
jhoothaa mad mool n peechee jae kaa paar vasaee |

One person brings a full bottle, and another fills his cup. Drinking the wine, his intelligence departs, and madness enters his mind; he cannot distinguish between his own and others, and he is struck down by his Lord and Master. Drinking it, he forgets his Lord and Master, and he is punished in the Court of the Lord. Do not drink the false wine at all, if it is in your power.

By drinking wine distance in truth comes up and the person becomes out of his wits. Therefore it is a mean intoxication. If a person bows his head to this line and then he may drink wine, such a bowing of head is complete hypocrisy.

ਬੋਲੀਐ ਸਚੁ ਧਰਮੁ ਝੂਠੁ ਨ ਬੋਲੀਐ ॥
ਜੇ ਗੁਰੁ ਦਸੈ ਵਾਟ ਮੁਰੀਦਾ ਜੋਲੀਐ ॥੩॥

(ਅੰਗ ੪੮੮)

boleelai sach dharam jhooth n boleelai |
jo gur dasai vaatt mureedaa joleelai |3|

So speak the Truth, in righteousness, and do not speak falsehood. The disciple ought to travel the route, pointed out by the Guru. ||3||
False expression may never be uttered by the tongue.

ਮਿਥਿਆ ਨਾਹੀ ਰਸਨਾ ਪਰਸ ॥

(ਅੰਗ ੨੭੪)

mithiaa naahee rasanaa paras |

One whose tongue does not touch falsehood;

These are the words of Sri Guru Granth Sahib ji. Some one may be bowing his head and then speaks lie for the whole day. This bowing of head is nothing but hypocrisy only:-

ਅਪਰਾਧੀ ਦੂਣਾ ਨਿਵੈ ਜੋ ਹੰਤਾ ਮਿਰਗਾਹਿ ॥
ਸੀਸਿ ਨਿਵਾਇਐ ਕਿਆ ਥੀਐ ਜਾ ਰਿਦੈ ਕੁਸੁਧੇ ਜਾਹਿ ॥੧॥

(ਅੰਗ ੪੭੪)

aparaadhee doonaa nivai jo hantaa miragaahi |
sees nivaaeiaa kiaa theeai jaa ridai kusudhae jaahi |1|

The sinner, like the deer hunter, bows down twice as much. But what can be achieved by bowing the head, when the heart is impure? ||1||

While hunting deer, the hunters attack by bending. Are they bowing their heads to the deer? No, they have bended to kill the deer. Some one is bowing his head to Guru ji - not to accept Guru ji's advice but to cause Guru ji to accept his talk. Such a bowing is a hypocrisy. Bowing means: Guru ji! I accept Your Command. On the other hand, a person is bowing so that Guru ji may accept his demand. Otherwise he would look at some other place. If a Guru concurs with the views of his disciple, rest assure, he is not superior than his disciple. Generally most of the self-styled gurus are standing at the same level at which common people are standing so that co-ordination may be established. Due to this reason a very great deception is going on in the world in the name of Dharam (Religion).

For some time the writer was having some pride that he was attending religious congregation in the morning and evening and was reciting and listening Gurbani. Therefore if Guru ji would not forgive him, to whom would He do? Also he goes to the pilgrim centres and narrate anecdote there also. While reciting Gurbani, the following lines came up before the writer:-

ਜਉ ਜਾਨੈ ਹਉ ਭਗਤੁ ਗਿਆਨੀ ॥
ਆਗੈ ਠਾਕੁਰਿ ਤਿਲੁ ਨਹੀ ਮਾਨੀ ॥
ਜਉ ਜਾਨੈ ਮੈ ਕਥਨੀ ਕਰਤਾ ॥
ਬਿਆਪਾਰੀ ਬਸੁਧਾ ਜਿਉ ਫਿਰਤਾ ॥

(ਅੰਗ ੨੫੫)

jo jaanai ho bhagat giaanee |
aagai thaakur til nehee maanee |
jo jaanai mai kathanee karataa |
biaapaaree basudhaa jio firataa |

When he believes, in his ego, that he is a devotee and a spiritual teacher, then, in the world hereafter, the Lord of the Universe shall have no regard for him at all. When he believes himself to be a preacher, he is merely a peddler wandering over the earth.

ਕਬੀਰ ਅਵਰਹ ਕਉ ਉਪਦੇਸਤੇ ਮੁਖ ਮੈ ਪਰਿ ਹੈ ਰੇਤੁ ॥
ਰਸਿ ਬਿਰਾਨੀ ਰਾਖਤੇ ਖਾਯਾ ਘਰ ਕਾ ਖੇਤੁ ॥੯੮॥

(ਅੰਗ ੧੩੬੯)

kabeer avareh ko oupadaesatae mukh mai par hai raet |
raas biraanee raakhatae khaayaa ghar kaa khaet |98|

Kabeer, those who only preach to others - sand falls into their mouths. They keep their eyes on the property of others, while their own farm is being eaten up. ||98||

Bhagat Kabir ji tells the preacher, who causes others to listen Divine talk, "Dust in your mouth". Why? You yourself do not have faith in God about Whom you are talking. The talk, which you have not enjoyed yourself by telling others, the listeners would also not enjoy by listening that talk. You are uselessly emitting sand out of your mouth and putting in some one else's ears. The pride, that had developed in the writer's mind since the last five-seven years, was dashed to pieces. Mere narration of anecdote would not be helpful. The writer says that this may not be considered his empty humility. Empty humility is hypocrisy and the readers should not feel disappointed also. Therefore:-

ਕੁਝ ਐਸੀ ਭੀ ਹਕੀਕਤੋਂ ਹੈਂ ਜਿਸੇ ਪਾਬੰਦਿ-ਹਯਾਤ ਚਾਹਤਾ ਹੂੰ

Kujh aisee bhee hakikateyn hain

jisey pabandey-hiyat chahita hoon.

The Urdu poet ustad, "Haalee" says, There are some such facts of my life, which I want to keep hidden. Hiyat means curtain. When the curtain is lifted, it would not be my insult. On unveiling, people may not get disappointed with God. Therefore I am not saying the whole thing. Some one might had asked Haalee that he was talking so much about spiritual knowledge, what was the condition of his own mind? Haalee said that he wanted veil because he had been talking about God for his whole life and he had become old and the feeling might not come that he had no connection with God. By listening this much, people may not become dejected with God.

What the tongue is uttering and the heart does not accept that, according to Gurbani of what use such a anecdote would be? Nothing. Talk about spiritual knowledge can also be done by keeping deceit in the mind:-

ਕਿਏ ਕਪਟੁ ਮੁਖ ਗਿਆਨੀ ॥

ਝੂਠੇ ਕਹਾ ਬਿਲੇਵਸਿ ਪਾਨੀ ॥੧॥

(ਅੰਗ ੬੫੬)

Hridai kapatt mukh giaanee |

jhoothae kehaa bilovas paanee |1|

In his heart there is deception,

and yet in his mouth are words of wisdom.

You are false - why are you churning water? ||1||

'O' Learned person! What water you are churning? This is a very crushing blow.

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Mysterious conversation

Visibly, Kirtan (singing praise of God) is a very great action, and it is :-

ਸਿਰਿ ਕਰਮਨ ਕੈ ਕਰਮਾ ॥

(ਅੰਗ ੬੪੨)

sir karaman kai karamaa |
is the highest of all actions.

It is a sovereign act. But if the mind of the singer does concur with the Kirtan, Gurbani says:-

ਕੋਈ ਗਾਵੈ ਰਾਗੀ ਨਾਦੀ ਬੋਦੀ ਬਹੁ ਭਾਤਿ ਕਰਿ ਨਹੀ ਹਰਿ ਹਰਿ ਭੀਜੈ ਰਾਮ ਰਾਜੇ ॥
ਜਿਨਾ ਅੰਤਰਿ ਕਪਟੁ ਵਿਕਾਰੁ ਹੈ ਤਿਨਾ ਰੋਇ ਕਿਆ ਕੀਜੈ ॥

(ਅੰਗ ੪੫੦)

koe gaavai raagee naadee baedee bahu bhaat kar
nehee har har bheejai raam raajae |

jinaa antar kapatt vikaar hai tinaa roe kiaa keejai

Some sing of the Lord, through musical Ragas and the sound current of the Naad, through the Vedas, and in so many ways. But the Lord, Har, Har, is not pleased by these, O Lord King. | Those who are filled with fraud and corruption within - what good does it do for them to cry out?

If there is deception and predominant lust in the mind but there is no love with God, according to Gurbani what is the use of this wailing even if singing and rhythm are perfect. Kirtan is performed occasionally. Wailing goes on daily. The writer had been learning Gurbani grammar from one learned teacher in his earlier life. One day he had said one thing which the writer had understood after a very long time. He said, "Maskin ji, occasionally anecdote is narrated, some times it has to be done". When it is narrated, it is meditation. When it has to be done, it is brain-taxing only and nothing else. He had said this after narrating anecdote for one hour. Maskin ji told him that he had come after narrating anecdote, why he said that he had come after brain-taxing. He was about eighty years age and the whole life had been spent in narrating anecdotes and doing meditation. It had happened in Bombay and these words had pricked Maskin ji and he had not understood these remarks at that time. Why had he said that he had come after brain-taxing. He was a Nirmaley saint, taught Gurbani and narrated anecdote daily in the

morning and evening. He should not have said like this. Maskin ji had realized the reality after five-six years.

The readers may excuse. Gurbani is recited occasionally. When it so happens, it is meditation and ecstasy. If it has to be done, it is brain-taxing only. If it produces tiredness and insipidity, mind can not concur with it.

Apparently, to give donation is a very auspicious action. He is a donor. Guru Nanak Dev ji has explained this act in the following lines:-

ਸਤੀਆ ਮਨਿ ਸੰਤੋਖੁ ਉਪਜੈ ਦੇਣੈ ਕੈ ਵੀਚਾਰਿ ॥
ਦੇ ਦੇ ਮੰਗਹਿ ਸਹਸਾ ਗੁਣਾ ਸੋਭ ਕਰੇ ਸੰਸਾਰੁ ॥

(ਅੰਗ ੪੬੬)

sateaaa man santokh oupajai daenai kai veechaar |
dae dae mangehi sehasaa goonaa sobh karae sansaar |
In the minds of the virtuous, contentment is produced, thinking about their giving. They give and give, but ask a thousand-fold more, and hope that the world will honor them.

The meaning of (sateaaa) is donor. When contentment springs up in the mind, feeling to give donation and to do benevolence comes up. But if there are many desires behind this donation and people may praise that he is a big donor, in that case there is no need to call this as a donation. Some people give money to the Granthi Singh (Priest) for praying. But if he forgets to take their name during Ardas (Prayer), they ask him for explanation for not taking their names. People place long lists of their demand before Guru ji to fulfil all these. By giving a small donation so many demands are to be fulfilled. This need not be called donation. This is just a business, some thing to give and some thing to take:-

ਕੋਟਿ ਮਧੇ ਕੇ ਵਿਰਲਾ ਸੇਵਕੁ ਹੋਰਿ ਸਗਲੇ ਬਿਉਹਾਰੀ ॥੧॥ ਰਹਾਉ ॥

(ਅੰਗ ੪੬੭)

kott madhae ko viralaa saevak hor sagalae biouhaaree |1| rehhaao |

Out of millions, hardly anyone is a servant of the Lord.

All the others are mere traders. ||1||Pause||

Guru ji says that most of the people do that action which is business but call it a religious action. About this Guru ji says:-

ਕਰਮ ਧਰਮ ਪਾਖੰਡ ਜੋ ਈਸਹਿ ਤਿਨ ਜਮੁ ਜਾਗਾਤੀ ਲੂਟੈ ॥
ਨਿਰਬਾਣ ਕੀਰਤਨੁ ਗਾਵਹੁ ਕਰਤੇ ਕਾ ਨਿਮਖ ਸਿਮਰਤ ਜਿਤੁ ਛੂਟੈ ॥੧॥

(ਅੰਗ ੭੪੭)

karam dharam paakhandd jo deesehi tin jam jagaatee loottai |

nirabaan keeratan gaavahu karatae kaa

nimakh simarat jit chhoottai |1|

The religious rites, rituals and hypocrisies which are seen, are

plundered by the Messenger of Death, the ultimate tax collector.

In the state of Nirvaanaa, sing the Kirtan of the Creator's Praises; contemplating Him in meditation, even for an instant, one is saved. ||1|| You can be freed in one twinkling of an eye. How can you be freed?

Which actions would put you in restraint?

ਜੇ ਜੇ ਕਰਮ ਕੀਓ ਲਾਲਚ ਲਗਿ ਤਿਹ ਤਿਹ ਆਪੁ ਬੰਧਾਇਓ ॥੧॥ ਰਹਾਉ ॥

(ਅੰਗ ੨੦੨)

jo jo karam keeou laalach lag

tih tih aap bandhaaeiou |1| rehaao |

*Whatever I do, while engaged in greed,
only serves to bind me down. ||1||Pause||*

Every action would become restraint, and every action is business only which has been done under desire and due to greed, pride and lust. All these are bondages and would put you in bondage. Only actions put in bondage and only actions break the bondage. This is:-

ਕਰਮੀ ਆਪੇ ਆਪਣੀ ਕੇ ਨੇੜੇ ਕੇ ਦੂਰਿ ॥

(ਜਪੁਜੀ ਸਾਹਿਬ)

karamee aapo aapanee kae naerrai kae dur |

*According to their own actions, some are drawn closer,
and some are driven farther away.*

There are some actions which take a person far away from God and some actions take a person near God.

What is God? Splendour

What is God? Ecstasy

What is God? Blossom

What is God? Power

If a person is far away from God, he is far away from Bloom, Ecstasy, Supreme Power, Splendour and Joy.

There is no censure of business actions. If the action is business and you may call it a religious action, this is hypocrisy. You may call that action as business and finish the talk. It is alright. It is accepted. *Professional action and religious action* - both these are required. To nourish the body honest earning is required. Religious acts are required to commune the mind with God. Guru Arjan Dev ji had very courageously differentiated like this the people appearing religious. Eventually how would you identify the religion? Stone does not do any action. Therefore we can not give any decision about stone. It would be known from the action only that it is a religious action and from this only it would be known what in reality this person is.

Weal and woe are the fruits. Action is seed. We sow this seed in the field of the body. Therefore it is called "field of action".

ਕਰਮ ਭੂਮਿ ਮਹਿ ਬੋਯਹੁ ਨਾਮੁ ॥

(ਅੰਗ ੧੨੬)

karam bhoom mehi boahu naam |

In the field of karma, plant the seed of the Naam.

Guru ji says that sow the seed of God's Name in this field of action. The plant of mental impressions grows from the actions. Very dense leaves of habit sprout on this plant. The flowers of fortune come out from the leaves of habit, and from these flowers of fortune, the fruits of weal and woe come out.

1. *If there is suffering, fortune is not right.*

2. *If fortune is not right, it is clear that habit is not right.*

3. *Why habit is contrary? Mental impresions are defiled.*

4. *Why are they defiled? Actions are not proper.*

This calculation is like this. If you are suffering, consider some where your actions were not correct. In this world:-

ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ॥

(ਜਪੁਜੀ ਸਾਹਿਬ)

aapae beej aapae hee khaahu |

You shall harvest what you plant.

ਜੇਹਾ ਬੀਜੈ ਸੋ ਲੁਣੈ ਕਰਮਾ ਸੰਦੜਾ ਖੇਤੁ ॥

(ਅੰਗ ੧੩੪)

jaehaa beejai so lunai karamaa sandarraa khaet |

As she has planted, so does she harvest;

such is the field of karma.

Once a friend of Sufi saint Sheikh Saadi went to him and requested him to pray to God on his behalf for bestowing him comfort. As many people pester the Granthi (Priest) to pray before Guru ji that their work may be accomplished, why has this been not done so far? They come to give orders to Guru ji and not for obeying His command. They are childish people and know nothing about the reality.

The friend, who came to Sheikh Saadi, was intelligent. Generally the friend of such great thinker would also be like him. Being very grieved, he requested the Faqir, "You pray to God in my favour". He agreed to pray but he replied that he had no remedy for the actions done by him, these actions have to be endured. Here is a very precious verse of this saint:-

yaar ra kfiud kardā ra ilaaj nesat

What you have already done, there is no remedy for that.

Kardani khaeish - o aamdani paisaat

What you have already done, accept that.

I have got no remedy. I can not do any thing. The Divine Rule is irrevocable. Where from one comes to know about that irrevocable Rule? His rule can not be changed. He whose rule can be changed, is neither himself nor his rule is irrevocable. From this it is known. He, who Himself is Immovable, His constitution is also immovable. This point was worth understanding and the friend understood this. Common people are not of this level. Those saints succeed in the world who say, " i will prepare amulet, your work would be accomplished". People are pleased and say that the Fakir is nice and great. If he has given amulets to one hundred persons, about sixty would have automatically accomplished their task with their own efforts and also due to their fortune. These sixty got sons. Now who may tell that have they not got sons who have not taken amulet?

In Singhapore one saint was causing Gursikhs to take off Iron bangles (ਕੜੇ) and swords and causing them to tie small turbans (ਧੜਕੇ) on their heads. The writer told those Gursikhs that he was a sorcerer and his sorcery was not effective if iron was worn on the body. That was the reason to cause you to take off swords and iron bangles. Some such persons have also succeeded in causing similar actions in some parts of Punjab (India). Radha Swamis and Nirankaris have succeeded to some extent. It is not understood what is in Punjab. Every hypocrisy starts from there only.

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Perform Devotional Worship

Hypocrisy also goes on in the political world as well as in the religious world. Rather it is more in the religious world than the political field. That action is religious with which desire is linked. That action is profession with which motive is linked. Therefore Guru ji says when you do religious actions like reciting Gurbani, worshipping, singing in praise of God (Kirtan) and listening anecdote:-

ਕਾਹੂ ਫਲ ਕੀ ਇਛਾ ਨਹੀ ਬਾਛੈ ॥
ਕੇਵਲ ਭਗਤਿ ਕੀਚਤਨ ਸੰਗਿ ਰਾਚੈ ॥

(ਅੰਗ ੨੨੪)

kaahoo fal kee eishaa nehee baachhai |
kaeval bhagat keeratan sang raachai |

He has no desire for the fruits of his labors. He is absorbed in devotional worship and the singing of Kirtan, the songs of the Lord's Glory.

You do Kirtan only for doing Kirtan. Leave the rest for God, what He is to do. Recite Gurbani only for reciting. Leave the rest for Guru ji, what He is to do. Keep aside motive.

It is a very old incident. About ten-twelve reputed philosophers had told the writer that without motive this work can never be done. How this can be done? Only motive gives inspiration. This only makes a person agree to do that job. Why should we do work without any motivation? If there is no desire to have a good crop, what is the need to sow seeds. If there is no desire to have good profit till evening, what is the need to open the shop? On their behalf, they were giving big argument and saying with full confidence. One of them was even arrogant to say that all the saints of India cause a person to turn back. That is all.

The writer told him that the point is so much only, that in the bazaar you sit in your shop by keeping desire in your mind, Guru ji does not prevent. That action is business and desire will have to be linked with that action. Farmer is sowing seeds in the field one by one. This is not done without desire. This is accepted. But desire has to be thrown back in a religious action. Will of God has to be accepted, whatever it is. You have already linked your wish. You do this, you do that. You have pronounced your judgement beforehand.

That action would also become business and not Dharam. Fondness for God also does not permit union with Him. The readers would be surprised to know what the writer is saying. Just possible very few meditators would understand. You do meditation and the rest is His Will. You eat bread. When and how blood will be made. When flesh and marrow will be made and when the body would get energy. Leave this to God. This is not within your power. To earn money, to prepare food and to eat are within your power. Blood to be made from the eaten food is not within your power. *You repeat God's Name Waheguru, Waheguru and carry on all the religious actions.* But if you would demand fruit of good deeds and comforts of heaven, this would become professional action and not religious action.

Respected Guru Arjan Dev ji says that with all such actions, which people call religious actions, you can not commune with God. Which are those actions?

ਪਾਠੁ ਪੜਿਓ ਅਰੁ ਬੇਦੁ ਬੀਚਾਰਿਓ ਨਿਵਲਿ ਭੁਅੰਗਮ ਸਾਧੇ ॥
ਪੰਚ ਜਨਾ ਸਿਉ ਸੰਗੁ ਨ ਛੁਟਕਿਓ ਅਧਿਕ ਅਹੰਬੁਧਿ ਬਾਧੇ ॥੧॥
ਪਿਆਰੇ ਇਨ ਬਿਧਿ ਮਿਲਣੁ ਨ ਜਾਈ ਮੈ ਕੀਏ ਕਰਮ ਅਨੇਕਾ ॥

(ਅੰਗ ੬੪੧)

paath parriou ar baed beechaariou nival bhuangam saadhae |
panch jana sio sang n chhuttakiou adhik ahangbudh badhae |1|
piaarae ein bidh milan na jaaee mai keeeae karam anaekaa |

They read scriptures, and contemplate the Vedas; they practice the inner cleansing techniques of Yoga, and control of the breath.

But they cannot escape from the company of the five passions; they are increasingly bound to egotism. ||1|| O Beloved, this is not the way to meet the Lord; I have performed these rituals so many times.

Many religious actions have been performed to meet God. 'O' my dear Ritualist! God is not met with these actions. Which are those actions?

"Paath parriou" Recited Gurbani. It means should we not recite? Guru ji enumerates all those actions which we call religious. "Baed beechaariou nival bhuangam saadhae" If you recite Vedas also and do 'inner cleansing techniques of Yoga', i.e. stiff mortification of Jain Mat also. With this pride is developing and there is no Divine flavour. One thing is clear:-

Piaarae ein bidh milan na jaaee

Guru ji says that with which religious action desire gets linked, are not religious actions and God would not be met with these actions:-

ਮੈ ਕੀਏ ਕਰਮ ਅਨੇਕਾ ॥

ਹਾਰਿ ਪਰਿਓ ਸੁਆਮੀ ਕੈ ਦੁਆਰੈ ਦੀਜੈ ਬੁਧਿ ਬਿਬੇਕਾ ॥ ਰਹਾਉ ॥

(ਅੰਗ ੬੪੧)

Mai keeeae karam anaekaa |

haar pariou suami kai duaarai deejai budh bibaekaa | rehiao |

I have collapsed, exhausted, at the Door of my Lord Master; I pray that He may grant me a discerning intellect. ||Pause||

I am tired and I have come at Your Door. Kindly grant me such a discriminating intelligence, which may enable me to set apart desire from the religious actions. A person is having (Gutka) Gurbani Booklet in his hand and repeating Waheguru (God's Name) but desire has been linked with the reciting. It is completely wrong. If he is sitting in Gurdwara by keeping this desire in his mind consider he is sitting in a shop and not in the Gurdwara. The difference is only this much that he is listening Kirtan in the Gurdwara and was talking with the customers in the shop.

ਮੋਨਿ ਭਇਓ ਕਰਪਾਤੀ ਰਹਿਓ ਨਗਨ ਫਿਰਿਓ ਬਨ ਮਾਹੀ ॥

ਤਟ ਤੀਰਥ ਸਭ ਧਰਤੀ ਭ੍ਰਮਿਓ ਦੁਬਿਧਾ ਛੁਟਕੈ ਨਾਹੀ ॥੨॥

(ਅੰਗ ੬੪੨)

mon bhaeiou karapaatee rehiou nagan firiou ban maahee |

tatt tirath sabh dharti bhramiou dubidhaa chhuttakai naahee |2|

One may remain silent and use his hands as begging bowls, and wander naked in the forest. He may make pilgrimages to river banks and sacred shrines all over the world, but his sense of duality will not leave him. ||2||

He would not be successful even with these actions. He went to sacred places alongwith his desires. He has not gone on pilgrimage with a prayer: 'O' God! It may happen as per Your Will. Kindly grant me this much ability that I may remain contented in Your Will. Not that You fulfil my this desire.

ਮਨ ਕਾਮਨਾ ਤੀਰਥ ਜਾਇ ਬਸਿਓ ਸਿਰਿ ਕਰਵਤ ਧਰਾਏ ॥

ਮਨ ਕੀ ਮੈਲੁ ਨ ਉਤਰੈ ਇਹ ਬਿਧਿ ਜੇ ਲਖ ਜਤਨ ਕਰਾਏ ॥੩॥

man kaamanaa teerath jaae basiou sir karavat dharaaeae |

man kee mail n outarai eih bidh jae lakh jatan karaaeae |3|

His mind's desires may lead him to go and dwell at sacred places of pilgrimage, and offer his head to be sawn off; but this will not cause the filth of his mind to depart, even though he may make thousands of efforts. ||3||

With this the dirt of mind would not be removed. Rather the mind would become filthy:-

ਤੀਰਥਿ ਜਾਉ ਤ ਹਉ ਹਉ ਕਰਤੇ ॥

(ਅੰਗ ੩੮੫)

teerath jaao ta ho ho karatae |

Journeying to sacred shrines of pilgrimage, I see the mortals acting in ego.

Pride continues to increase. The writer asks how much donation may be given now:-

ਕਨਿਕ ਕਾਮਿਨੀ ਹੈਵਰ ਗੈਵਰ ਬਹੁ ਬਿਧਿ ਦਾਨੁ ਦਾਤਾਰਾ ॥

(ਅੰਗ ੬੪੨)

kanik kaaminee haivar gaivar bahu bidh daan daataaraa |

He may give gifts of all sorts - gold, women, horses and elephants.

He may donate food and clothing. In Sanaatan Mat there used to be the tradition of donating even one's wife.

ਅੰਨ ਬਸਤ੍ਰ ਭੂਮਿ ਬਹੁ ਅਰਪੇ ਨਹ ਮਿਲੀਐ ਹਰਿ ਦੁਆਰਾ ॥੪॥

(ਅੰਗ ੬੪੨)

ann basatr bhoom bahu arapae neh mileeai har duaaraa |4|

He may make offerings of corn, clothes and land in abundance, but this will not lead him to the Lord's Door. ||4||

By donating land, clothes, food, gold and silver one can not reach the Door of God. The writer requests the readers to forbear a few words because every person has got a limit of toleration. If we link our desires with the recitation of Vedas, Guru is not met. If we also link our desire with recitation of Sri Guru Granth Sahib ji, God would not be reached. If fortune has not favoured our actions uptil now, these actions must have been done under desire and we must have progressed in the world. You have not linked devotion, how would you get Divine flavour? If religious actions are done with devotion and faith, these would be blissful. Reciting Gurbani should be delightful. Going to Gurdwara should be delightful. If donation is done with faith, even a small coin is also equivalent to millions of rupees. Donation of millions done with pride is like a smaller coin. It should be understood that such actions in the world are a different matter. Satguru ji has ruled that only a person having discriminating intelligence can understand this, not any one else. Sri Krishna has also told Arjun:-

You do action, let the fruit remain with me, you do not have a desire for the fruit.

Therefore very subtle insight is needed. If you have kept the desire for the fruit also, do not call those actions as religious even by mistake. You do action, let the fruit remain with God.

Science has provided very subtle intelligence to man. Very small things, which are not visible ordinarily, can be seen with microscope. We can not see things lying far away, We can see with

telescope. Science has increased the powers of seeing with the eyes. Hearing power of the ears has also increased. One person is speaking in one country, we are listening in another country on telephone. Power of tongue has also been increased. Some one is speaking in his home and the other person is listening thousands of miles away. Power of feet has also been increased. If some one walks through out the day, how far can he go? Now there are supersonic aeroplanes which go round the earth within 24 hours and come back. Speed of the feet has increased. Hands have got immense power. Only one machine is performing the task of thousands of hands. Action organs have acquired great strength. Power of perception organs has increased very much. But science has not yet succeeded to increase one power and would also never succeed to increase the intelligence of man. Some such machine may be prepared and fitted on man's head so that a fool may become a scholar and talented. This would never happen.

God is extremely subtle. By doing meditation intellect would become subtle. Thinking would become subtle and discriminative. The world is very dense.

If we always think about family, materials, and the world, the intellect would become very dull. It is a separate matter that such a person would progress very much in the world, because he always thinks about world and does worldly actions. But do not think that he may be very wise. Rather he would be very dull-headed. Guru ji has clearly said:-

ਮਾਇਆਧਾਰੀ ਅਤਿ ਅੰਨਾ ਬੋਲਾ ॥

(ਅੰਗ ੩੧੩)

maaeiaadhaaree att annaa bolaa |

One who is attached to Maya is totally blind and deaf.

Wealthy person is very busy. His life is full of engagements. He has got no spare time to understand Divine knowledge. How subtlety would come? It is a different matter that there is a Punjabi idiom:-

Jinaan di kothi daaney, ohna de kamley vi sianay.

People are calling insane as wise. They are really mad. They have got nothing. They have got some wealth and move about with pride. This pride compels them not to follow Guru ji's advice. Rather they would like to cause Guru ji to accept their views. Let Guru ji say what he likes:-

Dharey kes pahul binna bhaikhi murra sikhi

Tis ko darsan nahay mera papi tiagey bikh

We would not wear Your turban. You may say if you want. We

will not keep it. You say this:-

ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵੀਚਾਰੁ ॥

(ਜਪੁਜੀ ਸਾਹਿਬ)

Amrit vaelaa sach naao vaddiaaee veechaar |

In the Amrit Vaylaa, the ambrosial hours before dawn, chant the True Name, and contemplate His Glorious Greatness.

We can not recite this Japji Sahib at that time. We will not recite. As much proudly a person is, so much far away he would go from following Guru ji's advice.

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How to get Salvation

This is a proudly century. As much proudly a person is, so much far away he would go from accepting Guru ji's advice. It is very difficult to follow Guru ji's advice. When would you follow? When Guru ji is accepted senior to us:-

ਸਤਿਗੁਰੁ ਵਡਾ ਕਰਿ ਸਾਲਾਹੀਐ

(ਅੰਗ ੪੭੩)

satgur vaddaa kar saalaahaeai

Praise the Great True Guru

We should accept that Guru ji is ahead in every aspect. Only then we would be able to accept his advice and follow him. Those views of Guru ji which have not been followed so far, it is clear that the mind has not acceded yet that Guru ji is ahead of us. Guru is not senior. It is clear from this that mind denies to acknowledge the advice of Guru ji.

One person had told the writer once that this wailing about fortune has made Indians very lazy, courage for progress has not been given. He gave one example. One farmer may have 10 acres of land and another farmer may also have so much land. The first farmer may plough the field twice, level it, water it and he may sow a rice seed. Naturally big crop would be blooming. The second farmer may plough the field once only and may not take out pebbles and small stones. He may not level the field. He may neither give sufficient water to the field nor may use superior seed. If the crop is less, what is the use of wailing about fortune? What is use of blaming God? This is a question of initiative, hard work and endeavour. He told the writer that he has got no reply to this argument. The writer replied that he, who has sowed nice seed, did levelling also and watered as per requirement. But when the crop was about to ripe, there was hailstorm and he got nothing. The person who sowed inferior seed, gave insufficient water, levelling was not done and small stones and pebbles were not removed even then he got some crop. The writer is surprised to see for the last two - three years in Punjab that one field is completely destroyed by hailstorm while the other one remains safe. The writer asked, "What to call this? the whole crop has been destroyed. That person replied that it was natural phenomenon. The writer said that you may call it natural phenomenon, and he would

call it fortune. It was the same thing.

It is not only a question of hard work. The accumulated actions of the previous births also accompany. What are these accumulated actions. What are the fortune actions? Let us analyse these to some extent. As we go on doing actions every day, our life is becoming shorter and our actions are increasing - physical, mental and observant. One day the life ends and some of our actions remain outstanding which we have not endured. These outstanding actions are accumulated actions or previous actions. These actions accompany in the next life. Some one has born blind, this is due to the accumulated actions of the previous birth. Some one has born on the foot - path as a beggar, this is the result of the previous birth action. These actions follow the person. God is Judicious. If we link desires with actions, Guru ji says:-

ਕਰਮੀ ਆਵੈ ਕਪੜਾ ਨਦਰੀ ਮੋਖੁ ਦੁਆਰੁ ॥

(ਜਪੁਜੀ ਸਾਹਿਬ)

karamee aavai kaparraa nadaree mokh duaar |

By the karma of past actions, the robe of this physical body is obtained. By His Grace, the Gate of Liberation is found.

Then this birth takes place because some actions have remained unexpended. Therefore birth is needed to expend these.

Nadaree mokh duaar

Salvation is obtained by the grace of God and thereafter body is not given. The question arises how His grace is obtained? How ecstasy is obtained? Guru ji says:-

Amrit vaelaa sach naao vaddiaaee veechaar |

(Japji Sahib)

Guru ji says that present these actions before Him. You bestow early dawn to God, this is not yours. You have remained sleeping at early dawn. This sleeping is forbidden. This is not the time to sleep. Nor is this time for work. This time is to commune with God. Many people have to get up at early dawn and to go for a work. They need not leave the work. Gurbani also advises:-

ਹਾਥ ਪਾਉ ਕਰਿ ਕਾਮੁ ਸਭੁ ਚੀਤੁ ਨਿਰੰਜਨ ਨਾਲਿ ॥੨੧੩॥

(ਅੰਗ ੧੩੭੬)

Haath pao kar kaam sabh cheet niranjan naal |213|

With your hands and feet, do all your work, but let your consciousness remain with the Immaculate Lord. ||213||

You do all jobs, but at early dawn commune the mind specially with God. While travelling in cars and trucks these days, you can listen Gurbani from the tapes. This is a special time in the 24 hours when the mind meanders less, and by daily practice one can commune with God easily. At this early dawn you eulogize the praises of

Great God and meditate on His Name. In this way the grace of God would be showered on you at some time and the door of salvation would automatically open. But if you have been doing this with any desire, you would get another birth due to those actions. Then:-

ਜਮਿ ਜਮਿ ਮਰੈ ਮਰੈ ਫਿਰਿ ਜੰਮੇ ॥ ਬਹੁਤੁ ਸਜਾਇ ਪਇਆ ਦੇਸਿ ਨੰਮੇ ॥

(ਅੰਕ ੧੦੨੦)

jam jam marai marai fir janmai |
bahut sajaae paeiaa daes lanmai |

You shall be born and born again, and die and die again, only to be reincarnated again. You shall suffer terrible punishment, on your way to the land beyond.

In this way you would keep going away from God with each birth. All this is the play of actions:-

karamee aapo aapanee kae naerrai kae door |

(Japji Sahib)

*According to their own actions, some are drawn closer,
and some are driven farther away.*

—
karamee karamee hoe vichar.
sachaa aap sachaa darabaar .

(Japji Sahib)

By their deeds and their actions, they shall be judged.

God Himself is True, and True is His Court.

One seed is such by seeing which a saint has succeeded to know what types of fruits would come from this, as a scientist has succeeded to know what types of flowers and fruits would come from this seed. That action is bad from which suffering comes and that action is good from which comfort comes.

Now what are good and bad actions. How to distinguish? Only that action is good which is good for others also. That is bad action by which thinking of mine, by which speaking of mine and with which action of mine, others are hurt, others are harmed and steps of other people halt. Those actions are good which gives me motion on the Divine Path and which do not prevent the path of others. That action is bad which has prevented some one's path. If any action has stopped any one's path, that action will also stop my path. Those actions would not permit me to reach God. Those pebbles, which I have spread in other's path would also come in my path. Therefore Sheikh Saadi has said:-

yaar ra khaud karda ra ilaaj nesat,
Kardani khaeish - o aamdaani paisaat

Some one was crying out for assistance in front of Sheikh

Saadi and he said that it seems that you have caused many others to weep and you have also to weep, what else is it. What you have done, it would come before you and get ready to endure. This is Divine rule. Guru Nanak Dev ji says:-

jit keetaa paaeeai aapanaa saa ghaal buree kio ghaaleeai |

(Aasa ki vaar)

Why do you do such evil deeds, that you shall have to suffer so?

May Guru Nanak Dev ji be gracious and whenever we may sit in a Gurdwara, we should not link desire with this action:-

kaahoo fal kee eichhaa nehee baachhai |

He has no desire for the fruits of his labors.

Whenever to sit in Gurdwara, faith is to be linked with this action. If some one is sitting in a bazaar, and sits in linking faith with this action, rest assured that this business action becomes religious action. As Bhagat Ravi Dass repairs the shoes with great emotion and says, " 'O' God! I am stitching shoes for Your feet, not of men". He calls every one as God. This religious action is business action for seeing. Guru Nanak Dev is weighing with weighing pans. It is a profession. It is service in the grocery shop. But this service was also Dharam. When the counting reached 'thirteen' (ਤੇਰਾ Your /Tera), consciousness communed with Tera (Your), i.e., with God. Someone's telling the beads is business. Someone's weighing with weighing pans is religious act only. Religious acts of the most people are business acts only. It is a different matter if externally they are calling it a religious act only. Guru Arjan Dev ji completely reject this:-

ਕਰਮ ਧਰਮ ਪਾਖੰਡ ਜੋ ਦੀਸਹਿ ਤਿਨ ਜਮ ਜਾਗਤੀ ਲੁਟੈ ॥

ਨਿਰਬਾਣ ਕੀਰਤਨੁ ਗਾਵਹੁ ਕਰਤੇ ਕਾ ਨਿਮਖ ਸਿਮਰਤ ਜਿਤੁ ਛੁਟੈ ॥੧॥

(ਅੰਗ ੨੪੨)

karam dharam paakhandd jo deesehi

tin jam jagaatee loottai |

nirabaan keeratan gaavahu karatae kaa

nimakh simarat jit chhoottai |1|

The religious rites, rituals and hypocrisies which are seen, are plundered by the Messenger of Death, the ultimate tax collector. In the state of Nirvaanaa, sing the Kirtan of the Creator's Praises; contemplating Him in meditation, even for an instant, one is saved.
||1|| *You can be freed in one twinkling of an eye.*

Aim of Human Life

ਏਕ ਵਸਤੁ ਬੂਝਹਿ ਤਾ ਹੋਵਹਿ ਪਾਕ ॥ ਬਿਨੁ ਬੂਝੇ ਕੁੰ ਸਦਾ ਨਾਪਾਕ ॥੪॥

eaek vasat boojhehi taa hovehi paak |

bin boojhae toon sadaa naapaak |4|

If you could understand even one thing, then you would be pure.

Without understanding, you shall be forever impure. ||4||

The writer is trying to place before the readers the thoughts of Gurbani according to his limited intelligence, based on one (Chhand/ ਛੰਦ) verse of Jaap Sahib composed by Guru Gobind Singh ji. The verse is:-

ਅਮਾਨ ਹੈਂ । ਨਿਧਾਨ ਹੈਂ । ਅਨੇਕ ਹੈਂ । ਫਿਰਿ ਏਕ ਹੈਂ । ॥੪੩॥

amaan hai | nidhaan hai | anaek hai | fir eaek hai | |43| |

"Nidhaan hai" - You are the treasure of virtues. You are treasure of Power. But You are not proud of Your Power, beauty and virtues. You are not at all proud of Your capability and power. The ancient (Rishi-Munis) learned persons have acknowledged these three virtues of God:-

Satyam, Shivam, Sundaram.

He is Truth, He is Manifestative. And He is extremely Beautiful. Vedic Rishis have described this in this way:-

ਸਤਿ, ਚਿਤਿ, ਅਨੰਦ

Sastya, Chit and Anand

He is Truth. He is Vigilant. He is Blissful.

Guru Nanak Dev ji has described like this:-

ਸਤਿ ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥

satt suhaan sadaa man chaaou |

(Japji Sahib)

He is Beautiful, True and Eternally Joyful.

You are Truth. You are extremely beautiful. You are of Bliss Form. You are always Blooming.

The next is:-

ਅਨੇਕ ਹੈਂ । ਫਿਰਿ ਏਕ ਹੈਂ ।

Anaek hai | Fir eek hai.

Being One, You are Manifold and being Manifold You are also One.

The first letter of respected Sri Guru Granth Sahib ji is "ੴ" / "1" (one) Gurbani starts from "One". The initial Divine sound, which manifested from the throat of Sri Guru Nanak Dev ji, was "One" (1). It is one figure of arithmetic. But this has manifested as a "Divine Expression" from the throat of Sri Guru Nanak Dev ji. In connection with God, this is the first pronouncement of Sri Guru Nanak Dev ji.

What is the nature of the "One"? What is His status? What is His capability? The entire Bani of Sri Guru Granth Sahib ji is the elucidation of the "One". The ruling of Gurbani:-

Eaek vasat boojhehi taa hovehi paak |

Bin boojhae toon sadaa naapaak |4|

If you could understand even one thing, then you would be pure.

Without understanding, you shall be forever impure. ||4||

If you comprehend that "One", you are sanctified. If you commune with that "One", you are pure. Otherwise you are always defiled and full of heap of filth and impure. No one is pure without understanding "One".

Some one is a great donor, but he is not communed with "One". He himself is impure and there would be impurity in his donation also. Smell of pride would come from his donation. Some one is doing great service but he has no understanding of "One" and he has not communed with "One". Pride would emerge from this service also and not God. Some one is doing meditation, going to Gurdwara and engaged in service of various types. But he has no understanding of "One", nor has he communed with "One". It is stated that pride would manifest from all these religious actions instead of God. The action, from which pride comes up, can not be called pure. Rather that action is filthy. The donation and service of a dirty person are also dirty. Rest assured sitting of a dirty person in a Gurdwara is also dirty. Because so long as he himself would not become pure, none of the actions would also be pure.

The question is - how to become sanctified? Bani of Sri Guru Granth Sahib ji has ruled:-

Eaek vasat boojhehi taa hovehi paak |

bin boojhae toon sadaa naapaak |4|

There may be very many persons who recite or sing Gurbani. But there are fewer persons who understand Gurbani. The Bani of Satguru ji has ruled:-

ਬਾਣੀ ਬਿਰਲੁਊ ਬੀਚਾਰਸੀ ਜੇ ਕੋ ਗੁਰਮੁਖਿ ਹੋਇ ॥

(ਅੰਗ ੯੩੫)

Baaneer biralo beechaarasee jae ko guramukh hoe |

How rare are those who contemplate

the Word of the Guru's Bani; they become Gurmukh.

Only some rare person would ruminate and bring it in his consideration. When we say that so and so person has changed, what has changed? Has feet changed? His face changed? No, thinking has changed. As the thinking of man changes, his world changes and his character changes. As the thinking of a person changes, his every thing changes.

If the thoughts of majority of the people change, it is said that era has changed. The change of era is the change of man's thoughts. If the thoughts of any person individually change, his life, dealings, character and life style change. Thoughts are every thing.

On the face of earth there is only one nation (Sikhs) who bow to the thoughts. They bow to the centre of thoughts - respected Sri Guru Granth Sahib ji. Therefore Sikh should not be thoughtless and ignorant. Divine Knowledge in his Guru. If a person is to prostrate to the treasure of thoughts, he should not have any individual thoughts of his own. Otherwise prostration would become hypocrisy. In reality, prostration of many persons is hypocrisy:-

ਸੀਸਿ ਨਿਵਾਇਐ ਕਿਆ ਥੀਐ ਜਾ ਰਿਵੈ ਕੁਸੁਧੇ ਜਾਹਿ ॥੧॥

(ਅੰਗ ੮੨੦)

sees nivaaeiai kiaa theeai jaa ridai kusudhae jaahi |1|

*But what can be achieved by bowing the head,
when the heart is impure? ||1||*

In front of whom you are bowing, you have no understanding, and knowledge and nor have you any faith and belief. What meaning your prostration has got?

Which is the greatest offering that is to be presented here in front of Guru ji. Money, food-grains, clothes, silver and gold are to offered. These are to set examples. When innocent child is taught writing in the beginning, the teacher sets an example by writing himself. All this is done so that one day a man may acquire know-how to offer his thoughts. Man may learn to offer his mind. What is the mind of man? It is an effigy of thoughts. What else is it? Man may learn to offer it. When he offers his thoughts, Guru ji bestows

His own thoughts on that person.

The thoughts of man has got greed.

Thoughts of Guru ji has got contentment.

Man's thoughts have got sex.

Guru ji's thoughts have got God.

Man's thoughts have got pride.

Guru ji's thoughts have got God.

Man's thoughts have got anger.

Guru ji's thoughts have got kindness.

Man's thoughts have got affection.

Guru ji's thoughts have got love.

If man may offer anger, he would get kindness. If he may offer sex, he would get God. If he may offer pride, he would get humility and God.

If we ask some one, what is body? It can be explained in a few words. It is bones covered by flesh and the flesh is covered by marrow which is covered by skin. So the body is the assembly of these four things. What else is it? Guru Arjan Dev ji explains:-

ਬਿਸਟਾ ਅਸਤ ਰਕਤੁ ਪਰੇਣੇ ਚਾਮ ॥
ਇਸੁ ਉਪਰਿ ਲੇ ਰਾਖਿਓ ਗੁਮਾਨ ॥੩॥

(ਅੰਗ ੩੭੪)

bisattaa asat rakat paraettae chaam |
eis oopar lae raakhiou gumaan |3|

*you are just excrement, bones and blood, wrapped up in skin
- this is what you are taking such pride in! ||3||*

You have been expressing your ego on this skin. As we have worn cloths of different colours, God has not bestowed skin of one colour to all. Skin is cloth only.

ਕਰਮੀ ਆਵੈ ਕਪੜਾ ਨਦਰੀ ਮੋਖੁ ਦੁਆਰੁ ॥

karamee aavai kaparraa nadaree mokh duaar |

(Japji Sahib)

*By the karma of past actions, the robe of this physical body is
obtained. By His Grace, the Gate of Liberation is found.*

We get this body-form garment according to the actions done by us. God has kept different colours of the garment(body). It is His choice only, not one colour. Since all colours have come from there only, therefore God is present in all the colours.

ਰੰਗ ਸਭੇ ਨਾਰਾਇਣੈ ਜੇਤੇ ਮਨਿ ਭਾਵੰਨਿ ॥

(ਅੰਗ ੧੩੪)

Rang sabhae naaraaeinai jaetae man bhaavann |
In the Lord are all pleasures which please the mind.

If now some one may ask, "What is mind"? Mind is thinking, thoughts, resolve and ego. It is the assembly of four powers. As the body is the combination of four - bones, flesh, marrow and skin. Learned persons also call this mind as four-sided conscience.

When man thinks that I have to make this thought a part of my life, and this thought is to be renounced. When he thinks, the mind became intellect. When man recalls some one, sits in meditation and contemplation, this mind becomes memory. Mind, Intellect, Memory. The fourth power is Ego.

These are my thoughts, I am thinking this. This ego-feeling dominates all the time. Mind is the assembly of these four.

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Study the Mind

What is the changing of mind? Changing of thinking, changing of recollections, changing of pride. Readers would ask whether pride changes? Yes, there is one sanctified pride also. Initially man is proud of:-

**Body, Wealth, Youth, Sovereignty,
Family, Caste and Dynasty respectively.**

But when pride undergoes change, then he is proud of God and Guru and no one else:-

ਤਾਨੁ ਮਾਨੁ ਦੀਬਾਨੁ ਸਾਚਾ ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਟੇਕ ॥੪॥੨॥੨੦॥

(ਅੰਗ ੬੭੫)

taan maan deebaan saachaa Nanak kee prabh ttaek [4|2|20]

The True Lord is Nanak's strength,

honor and support; He alone is his protection. ||4||2||20||

'O' God! You are my strength, I am proud of You. People have got false pride and dirty vanity. There is a nice Gurbani line of Sri Guru Teg Bahadur ji:-

ਜੋਬਨੁ ਧਨੁ ਪ੍ਰਭਤਾ ਕੈ ਮਦ ਮੈ ਅਹਿਨਿਸਿ ਰਹੈ ਦਿਵਾਨਾ ॥੧॥

(ਅੰਗ ੬੮੫)

joban dhan prabhataa kai madd mai ahinis rehai divaanaa |1|

In the pride of youth, wealth and glory,

day and night, he remains intoxicated. ||1||

He is wandering as a mad throughout day and night. Pride of wealth, youth and sovereignty! The writer says that Bhagats are also not prideless. They have got great pride. On whom? On God. A line of Bani of respected Sri Guru Arjan Dev ji is given below:-

ਮਾਨੁ ਮਾਂਗਉ ਤਾਨੁ ਮਾਂਗਉ ਧਨੁ ਲਖਮੀ ਸੁਤ ਦੇਹ ॥੧॥

(ਅੰਗ ੧੩੦੭)

maan maago taan maago dhan lakhamee suddh daeh |1|

I beg for honor, I beg for strength;

please bless me with wealth, property and children. ||1||

Do not live by becoming helpless. It is natural that a helpless person is humble. He, who does not have power, of what he is proud of? He, who is powerless and humble, has died before death. He has gone in the grave. He is a moving about dead body. Powerless person is humble. There are some powerless nations and a power-

less country is prideless. There is no place for the weak in the world. If there is no power of any type like wealth, dynasty and caste, whose power is now there? Now it is the might of God. 'O' God! Now You are my power. Therefore I am proud of You only.

God is pure and His pride is also pure. Pride of man is dirty. Now the question is - what is there in the thinking of man, in his thoughts and memory? Religious philosophers say that there is sex, greed and pride in the thinking of man and nothing else. Read the thoughts which are going on inside. Study your reminiscences. What is there in these? Guru Nanak Dev ji says that man reads many books but does not study his mind:-

ਕਾਇਆ ਕਾਗਦੁ ਮਨੁ ਪਰਵਾਣਾ ॥ ਸਿਰ ਕੇ ਲੇਖ ਨ ਪੜੈ ਇਆਣਾ ॥

(ਅੰਗ ੬੬੨)

kaaeiaa kaagad man paravaanaa |

sir kae laekh n parrai eiaanaa |

The body is the paper,

and the mind is the inscription written upon it.

The ignorant fool does not read what is written on his forehead.

He reads big scriptures but he can not read the writing of the destiny on his forehead? He does not read the writing of the head. What is going on in your head? Read this. He, who learns to read his mind, is engaged in spiritual activities. If a person is engrossed in the spiritual quest and is trying to understand his mind, he is a Sadh (ascetic). But this is not easy. Gurbani says upto this-

ਸਨਕਾਦਿਕ ਨਾਰਦ ਮੁਨਿ ਸੋਖਾ ॥ ਤਿਨ ਭੀ ਤਨ ਮਹਿ ਮਨੁ ਨਹੀ ਪੇਖਾ ॥੩॥

(ਅੰਗ ੩੩੦)

sanakaadik naarad mun saekhaa |

tin bhee tan mehi man nehee paekhaa |3|

Even sages like Sanak and Naarad,

and the thousand-headed serpent,

did not see the mind within the body. ||3||

They were the great philosophers of the religious world. They were very wise and were having great spiritual powers. But Guru Arjan Dev ji is saying that they could not comprehend the depths of the mind and were cheated by the mind.

How Brahma was cheated? He defiled his own mind by looking at his own daughter. According to ancient tales, Bhai Gurdas ji declares:-

ਚਾਰੇ ਵੇਦ ਵਖਾਣਦਾ ਚਤੁਰਮੁਖੀ ਹੋਇ ਖਰਾ ਸਿਆਣਾ॥

ਲੋਕਾਂ ਨੇ ਸਮਝਾਇਦਾ ਵੇਖਿ ਸਰਸਤੀ ਰੂਪ ਲੋਭਾਣਾ॥

(ਵਾਰ ੧੨ ਪਉੜੀ ੭)

chaarae vaed vakhaanadaa

chaturamukhee hoe kharaa siaanaa|
lokaa no samajhaaeidhaa vaekh sarasathee roop lobhaanaa|

*He becoming four-headed and wise would recite the four Vedas.
He would make people understand many things but seeing the beauty
of his own daughter, Sarasvati, became enamoured.*

The mistake which Brahma commits, the same mistake is committed by Shanker, Inder and Narad also. Reason? Why is it committed. Because they were incapable to comprehend the depths of the mind.

Do not consider it a child's play to understand the mind. People say go to Gurdwara after sanctifying the mind. They say completely wrong. It should not be said like this. It should be said that go to Gurdwara so that the mind may become pure. How it would be done beforehand?. In what way they would do? Only those persons say like this who do not have any understanding of the mind at all. Those who say that recite Gurbani after concentrating the mind. They say wholly wrong. Only they say so who have no understanding of the mind. It should be said like this. Recite Gurbani so that mind may become concentrated. The concentration of the mind is the result. Then it is said that listen or do "Kirtan" (to sing praise of God) after concentrating the mind. It is not proper to say like this. Only they say like this who do not have any understanding of mind.

Inder committed the same mistake which common people do. But it is astonishing. There is Ahalyaa, wife of Gautam Rishi. Inder could not control his passion and depraved the wife of a saint. Sri Guru Granth Sahib ji places this history before us:-

ਗੋਤਮੁ ਤਪਾ ਅਹਿਲਿਆ ਇਸਤ੍ਰੀ ਤਿਸੁ ਦੇਖਿ ਇੰਦ੍ਰੁ ਲੁਭਾਇਆ ॥
ਸਹਸ ਸਰੀਰ ਚਿਹਨ ਭਗ ਹੂਏ ਤਾ ਮਨਿ ਪਛੋਤਾਇਆ ॥੧॥

(ਅੰਗ ੧੩੪੩)

gotam tapaa ahiliaa eisatree tis daekh eindra lubhaaeiaa |
sehas sareer chihan bhag hooeae taa man pachhotaeiaa ||1||

Ahalyaa was the wife of Gautam the seer. Seeing her, Indra was enticed. When he received a thousand marks of disgrace on his body, then he felt regret in his mind. ||1||

Leave the talk about common people. Such great Rishis were also cheated by their own minds.

Sex, greed and pride dwell in the reminiscence of man. The writer has not mentioned "anger and affection". Why? The religious philosophers say that sex, greed and pride have their own basis. But anger and affection are the shade of these three. Anger and affection do not have their own basis. From whom greed is fulfilled,

affection comes on him and he appears nice and loving. Who creates hinderance, anger comes against him. Who fulfills the sex-desire, affection comes for her. Who encourages pride, he appears lovely. He appears nice who may say: *there is no donor like you, there is no learned person like you; without you serving can not be done; without you Gurdwara can not function.* Some proudy persons are such who themselves tell from the mouth. They say, "Giani ji! How procession would be taken out without us? Without us the doors of school would be closed. The writer has got only one reply that you see by dying, every thing would go on. This is:-

ਕੇਤੀ ਗਈ ਦੇਖਿ ਵਾਨੇ ਵਜਾਇ ।

ਵਹੀ ਏਕ ਰਹਿਸੀ ਜੇ ਸਾਚਾ ਖੁਦਾਇ ।

Kaiti gae daikh vaje vajaai,

vahi eik rehisi jo sachha khudaai.

Tomorrow you would say if do not exist. how Sun would rise? If I do not exist, how rivers would flow? If I do not exist, how air would blow? Who may tell him that without you also every thing would go on. This is your empty and useless pride.

One has to become introversive to understand the mind. Mind would not be comprehended without becoming introversive. Only he becomes introversive who listens. But listening is difficult.

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Listen and Follow Gurbani

Listening is difficult for all. Only he can become introversive, who listens. There are mosques, temples and Gurdwaras. There is small difference in the mortification, destination is the same. Hindus go to the temples to have a glimpse of the effigy of some god or goddess. The entire penance is based on the eyes to have the vision only. Today the form of God was visible in a temple.

Muslims go to mosque for praying as prescribed by Muhammadan law. The whole mortification is based on praying. They have to do meditation (ਤਿਲਾਵਤ) and praying. Reciting is a little difficult than seeing. Concentration is required for this.

Sikhs go to Gurdwara to listen Gurbani. This mortification is based on listening with the ears. Reciting is difficult than seeing and listening is difficult than reciting. Do not consider that when we all sit in the Gurdwara, we keep listening. Not at all. Not more than three or four listen. All study their own views.

ਸੁਣਿਐ ਦੁਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥

suniai dookh paap kaa naas |

(Japji Sahib)

Listening-pain and sin are erased. ||

By listening suffering goes. By listening sins perish. By listening the view of Guru ji would enter in the mind and pride and agony would leave. But listening is difficult.

Only he would be able to listen whose attention is fully concentrated. If a person is seeing here and there, it means that his attention is also going astray. What would he listen? Attention should be fully concentrated for listening. The speaker is speaking loudly and the listener is listening. Then the listener requests to repeat, he has not listened this talk. Why has he not listened when the speaker is speaking so loudly? He says that his attention got diverted. It is difficult to listen without concentration of the attention. Without listening, it is difficult for the Shabad of Guru ji to enter in the mind. Without entry of Shabad, it is difficult for the sufferings to leave:-

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥

ਸੁਣਿਐ ਦੁਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥

naanak bhagataa sadaa vigaas |
suniai dookh paap kaa naas |

(Japji Sahib)

O Nanak, the devotees are forever in bliss.

Listening-pain and sin are erased. ||

By listening man becomes saint (ਸਿੱਖ), spiritual guide (ਪੀਰ), Nath (Yogi) and learned. He becomes so much sanctified that 68 pilgrim centres can be sacrificed for him. The morsel of food goes inside the body through the mouth. After digesting, becomes marrow, blood, flesh and power of the organs of the body. Guru's Word enters the body through the ears. This only becomes contemplation, ecstasy and virtues. This only becomes Supreme Power and Spiritual Power.

Who listens! People arrange Akhand-Path (Non-stop recitation of Sri Guru Granth Sahib ji) in their homes. But they avoid entering that room where recitation goes on, lest they may have to listen. Man can listen to son, friend or wife. But it is difficult to listen to Guru ji.

Reason?

Guru ji's views are not in agreement with our view.

There is sex in our views. There is God in Guru ji's views.

There is anger and pride in our views. There is kindness and humility in Guru ji's views.

There is no co-ordination.

If the tune of harmonium goes towards one side and the tune of the small tamboursine (Tabla) goes towards the other side, there is no co-ordination.

**It is said where co-ordination exists,
there would be joy. Otherwise not.**

But somebody gets delight some day while listening Kirtan, it means there exists co-ordination. According to the writer only a rare person gets pleasure from Kirtan. People get entangled with tunes, rhythm and colour of Tabla or in useless tales which have got no relevance with history or truth. The listening choice of people is so shallow. How would they listen to Guru ji and Gurbani?

Baanee biralo beechaarasee jae ko guramukh hoe |

How rare are those who contemplate

the Word of the Guru's Bani; they become Gurmukh.

The consideration of Truth is not useless tales. The story, which does not stand the test of the ideology of Sri Guru Granth Sahib ji, where does it have truth and reality?

When Gurbani would enter the mind, only then Divine virtues

would manifest and God would be visualized about whom it is being explained. Guru Gobind Singh ji says:-

Anaek hai | Fir eaek hai | 43 |

(Jap Sahib Patshahi ੧੦)

ਏਕ ਮੂਰਤਿ ਅਨੇਕ ਦਰਸਨ ਕੀਨ ਰੂਪ ਅਨੇਕ ।

ਖੇਲ ਖੇਲਿ ਅਖੇਲ ਖੇਲਨ ਅੰਤ ਕੋ ਫਿਰਿ ਏਕ ॥੮੧॥

Eaek moorat anaek darasan keen roop anaek |

khael khael akhael khaelan anth ko fir eaek | 81 |

(Jap Sahib Patshahi ੧੦)

Even being "One", He is many.

Even being many He is One.

He is Formless as well as of Form.

He is Absolute as well as having attributes.

ਨਿਰਗੁਨੁ ਆਪਿ ਸਰਗੁਨੁ ਭੀ ਓਹੀ ॥

ਕਲਾ ਧਾਰਿ ਜਿਨਿ ਸਗਲੀ ਮੋਹੀ ॥

(ਅੰਗ ੨੮੭)

niragun aap saragun bhee ouhee |

kalaa dhaar jin sagalee mohee |

He Himself is absolute and unrelated;

He Himself is also involved and related.

Manifesting His power, He fascinates the entire world.

If you peruse minutely, every thing is manifold, nothing is one.

If man wants to bring some unity from outside, it is not possible .

You are so many, all are different:-

ਮੇਰੈ ਪ੍ਰਭਿ ਸਾਚੈ ਇਕੁ ਖੇਲੁ ਰਚਾਇਆ ॥

ਕੋਇ ਨ ਕਿਸ ਹੀ ਜੇਹਾ ਉਪਾਇਆ ॥

(ਅੰਗ ੧੦੫੬)

maerai prabh saachai eik khael rachaaeiaa |

koe n kis hee jaehaa oupaaeiaa |

My True Lord God has staged a play.

He has created no one like anyone else.

Millions of infants take birth daily and they all come with new features. New sound, new walk, and the amazing thing is that the imprint of the figures is new! There are so many persons in the world, but the imprint of the fingers of every one are separate from each other. Leave aside the talk of man. One hill is not like the other. One river is not like the other. One tree does not resemble another tree. One leave is not like the other. One flower does not resemble another flower. If one tree bears ten thousand fruits, one fruit does not resemble the other. There would necessarily be a difference in colour, weight, size and taste. It is a separate matter if that aspect may not come in the grip of our intelligence.

God does not make one like the other. He does not do repetition. When He would start making one like the other, then consider that God has come to an end but it would not happen like this. One Sun is not like the other. One moon is not like the other. There is not one Sun. Respected Guru Arjan Dev ji says:-

ਕਈ ਕੋਟਿ ਸਸੀਅਰ ਸੂਰ ਨਖ੍ਰ੍ਤੁ ॥

(ਅੰਗ ੨੨੪)

kee kott saseear soor nakhaatr |

Many millions are the moons, suns and stars.

There are millions of Suns. Science has confirmed that fifty thousand million Suns have come in their grasp. There can be further expanse. As we have got age; sun has also an age. Some suns are in childhood, some have become young, some are old and some are about to come to an end. Guru Arjan Dev ji Says:-

ਘਟੰਤ ਰੂਪੰ ਘਟੰਤ ਦੀਪੰ ਘਟੰਤ ਰਵਿ ਸਸੀਅਰ ਨਖ੍ਰ੍ਤੁ ਗਗਨੰ ॥

(ਅੰਗ ੧੩੫੪)

ghattant roopang ghattant deepang

ghattant rav saseear nakhaatr gaganag |

*Beauty fades away, islands fade away,
the sun, moon, stars and sky fade away.*

Every thing increases, decreases and comes to an end. These rules are applicable to every one. Science is saying that the Sun, under which we are living, has worn its youth and has grown old. Four million Tons of its weight is decreasing per second. It is decreasing like this and one day it would cease to exist. Its extinction is called "Great Annihilation" or Dooms day. It means end or doom of one Universe.

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Moulding the Mind

God has taken very great care and benevolence for the creation of man. All the supermen of the world agree that man is the most distinguished of the creation. He is top most in the creation. He is the leader of the living beings. Which are the virtues for his superiority?

If we consider body, peacock is ahead of man.

With as much beauty birds can fly, man can not fly.

With as much liberty fish can swim in the water/ocean, man can not swim.

As much big is elephant in size, man is not.

Lion is ahead of man in fearlessness and courage.

As much high a deer can jump, man is not destined for this.

In short, considering at the physical level, man lags behind cattle.

Even then man has been called the leader of the living beings. He has been called top-most and leader of the earth.

ਅਵਰ ਜੋਨਿ ਤੇਰੀ ਪਨਿਹਾਰੀ ॥ ਇਸੁ ਧਰਤੀ ਮਹਿ ਤੇਰੀ ਸਿਕਦਾਰੀ ॥

(ਅੰਗ ੩੭੪)

avar jon taeree panihaaree |

eis daratee mehi taeree sikadaaree |

Other people may be your water-carriers;

in this world, you may be a ruler.

He is leader. He has been bestowed with an inconceivable bestowal, viz., "Mind" which the animal and birds do not possess. He is called "Man", i.e., who keeps mind, and he is the owner of the world of mind. What is body? A doctor knows this. Doctors can do medical research to know what is body and what is inside it. But what is mind? The manner, in which Indian Rishi-Munis (learned persons) have depicted its form, no one else can do like this.

Many forms of mind come in the Bani of Guru Nanak Dev ji. Mind is a combination of four powers. Therefore mind is four-folded, consisting of :-

*Conscience,
Mind,
Intellect
Memory.*

When ideas go on inside, we call this - mind.

When decision is taken that I would or would not follow those ideas, this called "intellect".

When we engross in the recollection, the power that works at that time, is called "Memory".

The fourth power which remains wide spread through out man's life, is "ego" - I am, I may remain and only I am. This feeling exists in man in a very predominant form.

There is only one power. Sometimes it becomes mind, sometimes it becomes memory, sometimes it becomes intellect and some times it becomes ego.

The entire mortification of Dharam is for moulding the mind. The body is already shaped properly. Hands, feet, mouth and face are all in proper order. God has given very nice arrangement to the teeth, hair, nose and ears. But there is no system for the power of the mind. We have to put it in order. All this arrangement depends upon the means. Therefore Dharam came into existence. God has set the body in proper order and God Himself is methodical. It is the duty of the man to mould the mind in proper order. Mind is unmoulded.

Though gold is so costly, yet it does not look nice, if unmoulded. Kohi-hi-Noor diamond is also worth seeing when it is moulded, otherwise it is a piece of stone. Therefore when we mould any thing, it becomes useful and also becomes worth seeing. Wood is ordinarily wood only. But when carpenter mould it with his tools and gives it a shape of furniture, it becomes worth seeing and usable. Unmoulded wood does not look nice. Unmoulded iron, unmoulded gold and unmoulded diamond do not look nice. Similarly unmoulded mind also does not look nice. The entire spiritual quest of Guru Nanak Dev ji is based upon moulding the mind:-

ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ ॥

ਤਿਥੈ ਘੜੀਐ ਸੁਰਾ ਸਿਧਾ ਕੀ ਸੁਧਿ ॥੩੬॥

tithai gharreeai surat mat man budh |

tithai gharreeai suraa sidhaa kee sudh |36|

(Japji Sahib)

The intuitive consciousness, intellect and understanding of the mind are shaped there. The consciousness of the spiritual warriors and the Siddhas, the beings of spiritual perfection, are shaped

there. ||36||

Mould your mind as gods have moulded their mind. Mould the make of your intellect as the strong supermen have moulded theirs.

How to mould?

Where from to get the intellect and insight for moulding? Guru ji guides:-

ਗੁਰੂ ਦੁਆਰੈ ਹੋਇ ਸੋਝੀ ਪਾਇਸੀ ॥

(ਅੰਗ ੨੩੦)

guroo duaarai hoe sojhee paaeisee |
Through the Gurdwara, the Guru's Gate,
one obtains understanding.

This intellect and insight to mould the mind would be acquired from Guru and religious congregation. One should also know that it is unmoulded.

Improper ideas do not come up in the moulded mind.

Moulded intellect does not give wrong decisions.

Moulded memory does not engross in wrong recollections.

Moulded ego is never tyrant. Tyranny does not germinate in it.

Purity grows in that ego.

Bhagats are self-confident. Self-confidence of the worldly persons is based on pride. But the self-confidence of Bhagats is based on self-respect and modesty. Self-respect of the worldly person is reduced to dust when he submits to the cruel. Bhagat and worldly persons also bow. Bhagat bows before the oppressed and worldly person bows before the oppressor. Bhagat bows before the humble but stands erect before the cruel. His self-respect compels him not to submit before the oppressor. Had Bhagats submitted before the oppressors, their name and trace would have ceased to exist, and the rule of the oppressor would have been established for ever. The rule of the oppressors could not stay because Bhagats had clashed with them. Bhagats did not prostrate and they stood up like a rock. So the cruel could not succeed. Where there is a mention of the oppressors in the world, Bhagats also became immortal. Worldly persons had submitted to the oppressor and could not become characters of the pages of history and were erased for ever.

Before moulding the mind, it has to be studied. There is no higher study than reading the print. There is no greater insight and intellect than the understanding of mind.

Mind is won by moulding it. There is no greater success in the world than this. This is the greatest success, ecstasy and flavour. Many forms of the mind have been narrated in Sri Guru Granth Sahib

ji. Bhagat Kabir ji says:-

ਕਬੀਰ ਕੁਕਰੁ ਭਉਕਨਾ ਕਰੰਗ ਪਿਛੈ ਉਠਿ ਧਾਇ ॥
ਕਰਮੀ ਸਤਿਗੁਰੁ ਪਾਇਆ ਜਿਨਿ ਹਉ ਲੀਆ ਛਡਾਇ ॥੨੦੯॥

(ਅੰਗ ੧੩੭੫)

kabeer kookar bhokanaa karang pichhai uth dhaae |
karamee satgur paaeiaa jin ho leaa chhaddaae |209|

*Kabeer, the mortal is a barking dog, chasing after a carcass.
By the Grace of good karma, I have found the True Guru, who has
saved me. ||209||*

This mind is barking dog. Its habit is to run after the corpse. Corpse is only a skeleton of bones and there is no flesh in it. Dog runs for it and sucks the bones. But his own blood comes out and he relishes his own blood. Charmed with the taste, he says that the bone was very tasty. Where was the bone tasty? You are drinking your own blood only. In reality the flavour of the eatables is not their own flavour. By absorbing and linking the flavour of one's own body and soul, man enjoys their taste and considers this as the flavour of the materials. Where is the flavour of the materials? It is your own blood mixed in these. Therefore Bhagat Kabir ji says that the mind of man is like a dog.

000

Elevate the Mind

Guru Teg Bahadur ji tells about this mind like this:-

ਮਾਈ ਮਨੁ ਮੇਰੇ ਬਸਿ ਨਾਹਿ ॥

ਨਿਸ ਬਾਸੁਰ ਬਿਖਿਅਨ ਕਉ ਧਾਵਤ ਕਿਹਿ ਬਿਧਿ ਰੋਕਉ ਤਾਹਿ ॥੧॥ ਰਹਾਉ ॥

(ਅੰਗ ੬੩੨)

maaee man maero bas naahi |

nis baasur bikhian ko dhaavat kihi bidh roko taahi |1| rehaao |

O mother, my mind is out of control.

Night and day, it runs after sin and corruption.

How can I restrain it? ||1||Pause||

He is sensuous. Every day new lust comes up. He himself brings forth new desire. As yet one desire is not fulfilled, another desire comes up. As the second desire is fulfilled, a third one comes up. Guru ji says that the mind is full of lust, it is not under my control. Guru Teg Bahadur Sahib ji compares the human mind with tail of dog:-

ਸੁਆਨ ਪੂਛ ਜਿਉ ਭਇਓ ਨ ਸੁਧਉ ਬਹੁਤੁ ਜਤਨੁ ਮੈ ਕੀਨਉ ॥

(ਅੰਗ ੬੩੩)

suaan poochh jio bhaeio n soodho bahut jatan mai keeno |

Like a dog's tail, which will never straighten out,

the mind will not change, no matter how many things are tried.

There is a tale. The tail of dog was kept tied with a cloth, but it could not be straightened. It was also kept tied with a straight piece of wood. On loosening, it again bended. Howsoever we may try, the tail of dog does not become straight. Guru ji says that man has become accustomed to walk in a crooked way, he does not walk in a straight way.

Man performs his life journey in the world in a very crooked way. By his such doing, many straight ways are spoiled. When he does not walk on the right path, the importance of these right paths is lost. When he walks in a crooked way, due to this crooked ways are formed. When majority of the people would walk in the reverse way, the ways would become perverse. By committing so many mistakes in the world, the mistakes have also not remained mistakes. When a person may do one mistake, may do second, third and fourth, the mistake of every day becomes an every day action. Immoral deeds and misconduct become a daily need of man. Reason? By walking improperly, wrong ways are formed and man con-

tinues to walk on these wrong ways from generation to generation.

Guru ji also compares this mind with donkey. Donkey is a symbol of foolishness and is considered a sign of stupidity:-

ਮਨ ਖੁਟਹਰ ਤੇਰਾ ਨਹੀ ਬਿਸਾਸੁ ਤੂੰ ਮਹਾ ਉਦਮਾਦਾ ॥

man khuttehar taeraa nehee bisaas too mehaa oudamaadaa |

O vicious mind, no faith can be placed in you;

you are totally intoxicated.

ਖਰ ਕਾ ਪੈਖਰੁ ਤਉ ਛੁਟੈ ਜਉ ਊਪਰਿ ਲਾਦਾ ॥੧॥ ਰਹਾਉ ॥

khar kaa paikhar too chhuttai jo oopar laadaa |1| rehaao |

The donkey's leash is only removed,

after the load is placed on his back. ||1||Pause||

When any weight is loaded on the donkey, his feet are tied. After loading his feet are unfastened. In this way Guru ji says that the human mind is a donkey. He can not be left unrestrained. If he has to be kept unrestrained, some thing has to be load on him so that he may not trot very much. If there is no burden on the mind he would loiter. The person is sitting but his mind is loitering:-

ਨਿਮਖ ਮਾਹਿ ਚਾਰਿ ਕੁੰਟ ਫਿਰਿ ਆਵੈ ॥

(ਅੰਗ ੨੭੭)

nimakh maahi chaar kuntt fir aavai |

In an instant, their minds go around the four corners

of the world and come back again.

He wanders in the four directions in one second and returns. Guru ji says how such a mind can be trusted who can not stay at one place even for one moment. Sri Guru Nanak Dev ji says:-

ਮਨ ਕਮੀਨ ਕਮਤਰੀਨ ਤੂੰ ਦਰੀਆਉ ਖੁਦਾਇਆ ॥

(ਅੰਗ ੧੨੯੧)

man kameen kamatareen too dareeaaoo khudaaeiaa |

I am meek and lowly; You are the great river.

In reality, mind can go lower than the lowest and higher than the highest. If he goes the lowest, the man becomes the devil and an animal. If he goes the highest, the man is god, Guru, God. Guru ji edicts:-

ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥

(ਅੰਗ ੪੪੧)

man toon jot saroop hai aapanaa mool pachhaan |

O my mind, you are the embodiment of the Divine Light -

recognize your own origin.

'O' Mind! you are not mere donkey, you are not mere beast, you are not a mere barking dog, rather you are a form of foundation.

Really water is water only, steam is also water and ice is also water. Ice is solid without any motion. We see three forms of water. It has movement. But its movement is on the land only, not in the

sky. But the movement of water can also be in the sky when it becomes steam or vapours. When water becomes cloud, it flies in the sky and its approach goes upto the sky.

The minds of some men have freezed like ice and are solid, who have been called stupid, fool. There is no movement at all in the life. *Eat, Drink, Sleep, Live and Die.* They are just like a stone or a solid ice. There is no motion in any aspect of the life. They could neither become poet, artist, philosopher, saint or social reformer, nor they have got ability to see nature. They have got neither the skill to see God, the Benefactor of nature. They have not seen by peeping into the soul of man and neither watched the animal world. The life is at standstill like solid ice.

There are second type of men whose mind is like water, having some movement. It is a separate matter that as yet the motion is on the ground only. They have not yet risen higher. Solidness has ended. Some tenderness has developed. Whichever side they go, they go on doing some philanthropy. Some power to do philanthropy has developed. There is some sympathy inside. The earth is becoming verdant with this, but a small part only. There is movement, but very small. As yet this water has not touched the heights of celestial sphere. On getting some heat, ice becomes water. On getting more heat, it becomes vapours and flies upwards. Freezed mind of man is like an animal. Melted human mind is like a god. But if it has risen up and has touched the heights and has started knocking at the gate of God, that man again starts raining on the world as the clouds rain. He would become impartial.

A stream is flowing in a country and in a province. It irrigates some towns and districts. This stream has proper connection with some province and country. It is seen that two countries or two provinces or two nations fight for the sake of these rivers. Claim can be made on the rivers. But uptil now there has not been any such government who has claimed that these are our clouds. Disputes cn not be raised on the clouds because these are free. River is bound in bondage and the clouds are not in bondage.

Whose mind has elevated like clouds, he has reached God. No one can put up a claim on that man that he is mine only. That man would also not say that I am of that person only. He is like a cloud and would rain every where - on hills, on desert, on forests, on cities and towns, on rivers and oceans. He is common for all. All have become one in his view.

ooo

Make the Mind Divine

Peer Bheekhan Shah placed his both fists in front of Guru Gobind Singh ji (He was called Gobind Rai in his childhood age). These fists were having sugar-bubbles. He had kept the purport in his mind that the right hand symbolizes Hindus and the left hand symbolises Muslims. If Guru ji would place his hand on my left hand, I would consider that he is prophet of Muslims. If he placed his hand on my right hand, I would consider that he is Guru of Hindus. When Bheekhan Shah brought forward his both fists, Gobind Rai ji placed his hand on both the fists. Bheekhan Shah prostrated his forehead. He has come such a great person who is like a cloud and not like ice and stream. No claim can be made on him. Clouds can not be divided. Clouds cannot be linked with any province and nation. He is completely independent and has risen up high like steam and has touched the heights. No one nation or province or country can put claim on such great persons that he is ours only:-

ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥

(ਅੰਗ ੪੪੧)

man toon jot saroop hai aapanaa mool pachhaan |

*O my mind, you are the embodiment of the Divine Light -
recognize your own origin.*

You are not like a barking dog or doney. Rather you are a part of Radiance of God.

When Kalyan Dass, father of Sri Guru Nanak Dev ji has become old, he requested Guru ji, “ ‘O’ Nanak! you have delivered from sins Jogis, Jangams, Brahmins and demons living in the forests. I am your father. It would be my great misfortune if I depart from this world without attaining God. The present, which you have bestowed to Jogis, Jangams and to pilgrims to Mecca, put that bestowal and present in my pouch also.

Guru Nanak Dev ji, by giving example, has caused his father to understand, that is worth listening. Guru ji says that the mind is like the ice which melts and water comes out drop by drop. Ideas would come out from the mind at all times. Each and every idea is a drop. With the trickle of each and every drop, with the coming up of each

and every idea, the power of man becomes feeble by and by. Some drop falls here and some drop falls there. The ice is finished and nothing happens. Nothing comes in hand. Man dies as a matter of course.

Guru ji says that there may be a muddy and foul-smelling water in one utencil and having insects in it. And there may be another utencil having clean water and giving good smell. If we put ice in the dirty water, it would melt and become a form of the dirty water. Foul smell would come from this also and insects would also be there in it. It would be difficult to sit near it. Similarly if we put ice in the other utencil having clean and perfumed water. The ice would mix with this clean water and would become form of the clean water and perfume would start coming from it. One would like to sit near it and would like to drink it.

Guru ji tells his father that the condition of mind is exactly similar. If we put the mind in the immoral deeds, it would become a form of immoral deeds. It would become animal. If we conjoin the mind with Gurbani, religious congregation and God's Name, it would melt and become a form of God.

Where this mind becomes malicious, it becomes a form of donkey:-

ਮਨ ਖੁਟਹਰ ਤੇਰਾ ਨਹੀ ਬਿਸਾਸ ਤੂ ਮਹਾ ਉਦਮਾਦਾ ॥
ਖਰ ਕਾ ਪੈਖਰੁ ਤਉ ਛੁਟੈ ਜਉ ਉਪਰਿ ਲਾਦਾ ॥੧॥ ਰਹਾਉ ॥

(ਅੰਗ ੮੧੫)

man khuttehar thaera nehee bisaas thoo mehaa oudhamaadhaa |
khar kaa paikhar tho shuttai jo oopar laadhaa |1| rehao |

O vicious mind, no faith can be placed in you; you are totally intoxicated. The donkey's leash is only removed, after the load is placed on his back. ||1||Pause||

The same mind:-

man toon jot saroop hai aapanaa mool pachhaan |
*O my mind, you are the embodiment of the Divine Light -
recognize your own origin.*

By understanding one's own self, this mind becomes a form of God.

Man has come into this world to become God. He has already passed through the worlds of animals and birds. But his past, being of animals, attracts him. Therefore both possibilities lie hidden inside man - to become animal and to become God. Religious congregation is one means to become God. Immoral deeds are the means

for man to become a form of devil.

This motivation is to be acquired from these views that mind is to be made the form of God with the support of religious congregation, recitation of Gurbani and the meditation of God's Name. This possibility lies hidden within this mind.

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See God in Diversity

What is the spiritual quest of Dharam. To study the mind and to observe 'One' in the diversity. Every thing grows, decreases and ceases to exist. One sun does not resemble another sun. One moon is not like another moon. One man is not like the other man. One river is not like the other river. God does not repeat. The day when God starts to repeat, consider that God also has ended but it is impossible because He is Truth and :-

ਦ੍ਰਿਸਟਿਮਾਨ ਹੈ ਸਗਲ ਮਿਥੇਨਾ ॥

(ਅੰਗ ੧੦੮੩)

drisattimaan hai sagal mithaenaa |

All that is seen is an illusion.

Respected Guru Nanak Dev ji says:-

ਸਾਹਿਬੁ ਮੇਰਾ ਨੀਤ ਨਵਾ ਸਦਾ ਸਦਾ ਦਾਤਾਰੁ ॥੧॥ ਰਹਾਉ ॥

(ਅੰਗ ੬੬੦)

saahib maeraa neet navaa sada sada dataar |1| rehao |

My Lord and Master is forever new;

He is the Giver, forever and ever. ||1||Pause||

He is evergreen. Whatever comes from Him, it comes new only:-

maerai prabh saachai eik khael rachaaeiaa |

koe n kis hee jaehaa oupaaeiaa |

My True Lord God has staged a play.

He has created no one like anyone else.

Every thing is different. But in all this diversity, only that "One" has permeated:-

amaan hai | nidhaan hai | anaek hai | fir eaek hai | |43| |

Being Manifold, You are One, and being One, You are manifold. Why God has done like this? Why He diverged from One into many? Respected Guru Gobind Singh ji has replied like this in this connection:-

eaek moorat anaek darasan keen roop anaek |a

khael khael akhael khaelan anth ko fir eaek |a|a81|a|a

(Jap Sahib Patshahi ੧੦)

Diversity in His sport. Either children play games or God plays. The rest is not game. Wherein one wins or loses, is not a game, it

is a war. Wherein there is either profit or loss, is not a game, it is a vocation.

Olympic games are biggest games in the human game. In the writer's view, that is a war, that is a vocation! It is not a game. If the players of any country suffer defeat, they return sorrowful and weeping. The players of which country win, they return dancing and they are welcomed and given prizes. As they come after winning some country, it is announced that such and such country has won and such and such country has suffered defeat. In which game there is insult after defeat and pride in victory, there is no need to call it a game. In which there is suffering in loss and pleasure in profit, there is no need to call it a game.

Children play games on the sea-shore. They make houses of sand with great dedication, hard work and concentration. Are these children to reside in these houses since they are making with so much diligence? No, it is a game. The sun is about to set and they have thought of going home. They have made the houses laughing and are now breaking these laughing. This is game. It is not a war or vocation. Making and breaking is game:-

ਆਵਨ ਜਾਨੁ ਇਕੁ ਖੇਲੁ ਬਨਾਇਆ ॥

ਆਗਿਆਕਾਰੀ ਕੀਨੀ ਮਾਇਆ ॥

(ਅੰਗ ੨੯੪)

aavan jaan eik khael banaaeiaa |

aagiaakaaree keenee maeiaa |

The One has created the drama of coming and going.

He made Maya subservient to His Will.

Respected Guru Arjan Dev ji says that all this is a game in God's view! Birth, death, youth, old age, profit and loss are all a game only. Because youth changes into old age, birth into death, profit into loss and honour into dishonour. The slogan of "may live long" change into "Death to". It is a sport! It is a fun!! Beauty turns into ugliness and laughs change into weeping.

ਫੂਲ ਖਿਲਤਾ ਹੈ ਮੁਰਝਾਨੇ ਕਾ ਤਖ਼ੀਅਲ ਲੇਕਰ,

ਜਿਸੇ ਹੰਸਤਾ ਹੁਆ ਪਾਉਗੇ ਵੇਹ ਪਰੇਸ਼ਾ ਹੋਗਾ।

Phool khilta hai murjhaney ka takhiaeal ley kr.

jisey hansta huua paaoogey voh prashan hoga.

Perplexities are lying hidden beneath laughs. Suffering and agony are lying hidden. God remains pleased while creating and destroying. When He creates, He becomes manifold from one. When He obliterates, He become One from several:-

When He shrivels the game, He becomes one. When He strats playing the game, He become manifold.

The person, who sees One in the diversity and understands One, is sanctified. He would not hate any person, caste, nation, country and any religious temple. On seeing Mosque he would be thrilled. On seeing temples he would be pleased. On passing from the front of Gurdwara and Church, spiritual ecstasy would come up. Difference has ceased to exist. One in diversity is visible now. Diversity is His sport. In reality; He is one.

Sun is One, sun rays are many. Ocean is One, waves are many. He, who hates waves, also hates ocean. He who hates sun rays, also hates Sun. He who hates diversity, also hates "One". He has no understanding of One. Gurbani edicts:-

Eaek vasath boojhehi thaa hovehi paak |

bin boojhae thoon sadhaa naapaak |4|

If you could understand even one thing, then you would be pure.

Without understanding, you shall be forever impure. ||4||

If you have comprehended One, you are sanctified. Otherwise you are a heap of filth.

In this connection Bhatts have enunciated one quatrain in the eulogy of respected Guru Amar Dass ji. Bhatts says: 'O' Guru Amar Dass ji:-

ਤੈ ਪਛਿਅਉ ਇਕੁ ਮਨਿ ਧਰਿਅਉ ਇਕੁ ਕਰਿ ਇਕੁ ਪਛਾਣਿਓ ॥

(ਅੰਗ ੧੩੯੪)

tai patiao eik man dhariao eik kar eik pachhaaniou |

You read about the One Lord, and enshrine Him in Your mind;

You realize the One and Only Lord.

'O' Guru Amar Dass ji! You have studied One throughout your life, not two, three, four. You have studied only "One" and you have kept only One in the mind.

Respected Guru Nanak Dev ji also says:-

ਦੁਬਿਧਾ ਨ ਪੜਉ ਹਰਿ ਬਿਨੁ ਹੋਰੁ ਨ ਪੂਜਉ ਮੈ ਮਸਾਣਿ ਨ ਜਾਈ ॥

(ਅੰਗ ੬੩੪)

dubidhaa n parro har bin hor n poojo marrai masaan n jaaee |

I am not torn by duality, because I do not worship any other than the Lord; I do not visit tombs or crematoriums.

I am not willing to listen any second, third talk except One. I do not study lust:-

ਤ੍ਰਿਸਨਾ ਰਾਚਿ ਨ ਪਰ ਘਰਿ ਜਾਵਾ ਤ੍ਰਿਸਨਾ ਨਾਮਿ ਬੁਝਾਈ ॥

(ਅੰਗ ੬੩੪)

trisanaa raach n par ghar jaavaa trisanaa naam bujhaaee |

I do not enter the houses of strangers, engrossed in desire. The

Naam, the Name of the Lord, has satisfied my desires.

Proceeding further, Bhatt say:-

ਨਜਣਿ ਬਯਣਿ ਮੁਹਿ ਇਕੁ ਇਕੁ ਦੁਹੁ ਠਾਂਇ ਨ ਜਾਣਿਓ ॥

(ਅੰਗ ੧੩੮੪)

nayan bayan muhi eik eik duhu thaae n jaaniou |

*With Your eyes and the words You speak, You dwell upon the
One Lord; You do not know any other place of rest*

Only "One" exists in your eyes. As far as you can see, you see "One" only. Only "One" dwells on your tongue also. Whatever words you speak, only "One" manifests in these and not diversity. How to identify a religious person? How otherwise except his dealings, speaking, seeing and his life-style? It is possible that a person worshipping in a temple may not have any relationship with God. It would be known from his character whether God has manifested in his life or not. Bhatt's, eulogizing Guru Amar Dass ji, further say:-

ਸੁਪਨਿ ਇਕੁ ਪਰਤਖਿ ਇਕੁ ਇਕਸ ਮਹਿ ਲੀਣਉ ॥

(ਅੰਗ ੧੩੮੪)

supan eik parathakh eik eikas mehi leeno |

*You know the One Lord while dreaming, and the One Lord while
awake. You are absorbed in the One.*

While awake you remain engrossed in "One". While sleeping, you dream about "One" only.

ਤੀਸ ਇਕੁ ਅਰੁ ਪੰਜਿ ਸਿਧੁ ਪੈਤੀਸ ਨ ਖੀਣਉ ॥

(ਅੰਗ ੧੩੮੪)

tees eik ar panj sidh paithees n kheeno |

At the age of seventy-one,

You began to march towards the Indestructible Lord.

These figures will have to be added.

ਤੀਸ ਇਕ = thirty-one+five = thirty six.

thirty six+thirty five (ਪੈਤੀਸ) = seventy one.

Hay Guru Amar Dass ji, your this state has materialized at the age of 71 years. You acquired this life at this age.

ਇਕਹੁ ਜਿ ਲਾਖੁ ਲਖਹੁ ਅਲਖੁ ਹੈ ਇਕੁ ਇਕੁ ਕਰਿ ਵਰਨਿਅਉ ॥

(ਅੰਗ ੧੩੮੪)

eikahu j laakh lakhahu alakh hai eik eik kar varaniao |

The One Lord, who takes hundreds of thousands of forms, cannot be seen. He can only be described as One.

ਗੁਰ ਅਮਰਦਾਸ ਜਾਲਪੁ ਭਣੈ ਤੂੰ ਇਕੁ ਲੋੜਹਿ ਇਕੁ ਮੰਨਿਅਉ ॥੩॥੧੨॥

(ਅੰਗ ੧੩੮੪)

gur amaradaas jaalap bhanai too eik lorrehi eik manniao |3|12|

*So speaks Jaalap: O Guru Amar Dass, You long for the One
Lord, and believe in the One Lord alone. ||3||12||*

Poet Jaalap Bhatt says that you acknowledged "One" and you

have kept your attention fixed on "One" only in your entire life. You have comprehended one thing. What is that?

Eaek vasath boojhehi thaa hovehi paak |
bin boojhae thoon sadhaa naapaak |4|

If you could understand even one thing, then you would be pure.

Without understanding, you shall be forever impure. ||4||

He is sanctified who comprehends "One" and communes with "One", otherwise no one is sanctified, because Sun would be visible to him in all the sun rays. Ocean would be visible to him in all the waves. God would be visible to him in all the persons, animals and birds.

ਜੋ ਦੀਸੈ ਸੋ ਤੇਰਾ ਰੂਪੁ ॥ ਗੁਣ ਨਿਧਾਨ ਗੋਵਿੰਦ ਅਨੂਪੁ ॥

(ਅੰਗ ੨੨੪)

jo deesai so taeraa roop | gun nidhaan govind anoop |

*Whatever is seen, is Your form, O treasure of virtue,
O Lord of the Universe, O Lord of incomparable beauty*

And

ਏਹੁ ਵਿਸੁ ਸੰਸਾਰੁ ਤੁਮ ਦੇਖਦੇ ਏਹੁ ਹਰਿ ਕਾ ਰੂਪੁ ਹੈ ਹਰਿ ਰੂਪੁ ਨਦਰੀ ਆਇਆ ॥

(ਅੰਗ ੯੨੨)

eaehu vis sansaar tum daekhadae

eaehu har kaa roop hai har roop nadaree aaeiaa |

This whole world which you see is the image of the Lord;

only the image of the Lord is seen.

Respected Guru Gobind Singh ji says that you being "One" are many. Being manifold You are "one". Diversity is Your sport. I have come to see this sport only:-

ਮੈ ਹੋ ਪਰਮ ਪੁਰਖ ਕੋ ਦਾਸਾ ॥ ਦੇਖਨ ਆਯੋ ਜਗਤ ਤਮਾਸਾ ॥

(ਦਸਮ ਗ੍ਰੰਥ)

mai ha param purakh ko daasaa |

daekhan aayo jagat tamaasaa |

I am a slave of the Supreme Being

and have come to witness the drama of the world.

Your sport is curious. We are seeing it.

ਜੋ ਹਸ ਰਹਾ ਹੈ ਸੋ ਹਸ ਰਹੇਗਾ, ਜੋ ਚੋ ਰਜਹਾ ਹੈ, ਸੋ ਚੋ ਰਹੇਗਾ।

ਸਕੂਨਿ - ਕਲਬ ਸੇ ਖੁਦਾ ਖੁਦਾ ਕਰ, ਜੋ ਕੁਛ ਹੋਨਾ ਹੈ ਸੋ ਹੋ ਰਹੇਗਾ।

Jo hus rha hai so hus rheyga, jo ro rha hai so ro rheyga,

skuney - kalab se khudaa khudaa kar, jo kuchh hona hai so ho

rahega.

The entire Bani of Sri Guru Granth Sahib ji causes us to acquire spiritual knowledge of "One" only. It starts from One only. The person, who has communed with "One", only he has realised God. He is Bhagat, Fakir and Prophet and only he is sanctified. May Sri Guru Granth Sahib Ji be gracious and may bestow upon you the benefit of anecdote of this Shabad and you may get ecstasy on reading and the writer may acquire concentration on the mind.

ਕੋਈ ਗਾਵੈ ਕੇ ਸੁਣੈ ਹਰਿ ਨਾਮਾ ਚਿਤੁ ਲਾਇ ॥
ਕਹੁ ਕਬੀਰ ਸੰਸਾ ਨਹੀ ਅੰਤਿ ਪਰਮ ਗਤਿ ਪਾਇ॥

(ਅੰਗ ੩੩੫)

koe gaavai ko sunai har naamaa chit laae |
kahu kabbeer sansaa nehee ant param gat paae |
*Whoever sings or listens to the Lord's Name
with conscious awareness - says Kabbeer,
without a doubt, in the end, he obtains the highest status.*
